The Messenger.

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"As the Truth is in Jesus."

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THE MESSENGER.

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TERMS.

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Poetry.

THE WINDOWS.

Lord, how can man preach Thy eternal word?
He is a brittle crazy glass:
Yet in Thy temple Thou dost him afford
This glorious and transcendent place,
To be a window, through Thy grace.

But when Thou dost anneal in glass Thy story,
Making Thy life to shine within
The holy preachers, then the light and glory
More reverend grows, and more doth win;
Which else shows waterish, bleak, and thin.

Doctrine and life, colours and light, in one
When they combine and mingle, bring
A strong regard and awe: but speech alone
Doth vanish like a flaring thing,
And in the ear, not conscience ring.

—*George Herbert.*

Communications.

For The Messenger.

DOCTRINE LESS THAN LOVE.

No one questions the worth of sound Christian knowledge. Says St. Paul to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." In the New Testament, the word *doctrine* commonly signifies a teaching of the facts of the Gospel, chiefly Jesus of Nazareth as the Messiah, His resurrection from the dead and glorification; not a mental form, or logical definition of these mysteries. But as teaching implies a belief of the Gospel, and a correct apprehension of its facts, this injunction justifies the Church in laying stress on a correct mental apprehension of revealed truth. In their place valid definitions are important; and the Church must forbid a form of words that violates a scriptural faith. Ministers must be required to "hold fast the form of sound words."

But doctrine is not a matter of chief importance; particularly if we use the word, not in the sense of the New Testament, but in its modern acceptation. Commonly doctrine signifies something for the intellect. It is the form in which the mind conceives the mysteries of the Christian faith. Doctrine exists in the understanding; but does not live in the heart. Valuable as a uniform mental apprehension of Jesus Christ may be for the pulpit and practical religion, by itself it is of little account. It does not matter much whether men agree very closely or differ somewhat in their modes of defining the truth, if emphasis be laid chiefly, not on faith, hope and charity, but on such definitions. The man who distinguishes sharply between truth and error, and holds the truth intellectually in the exact form approved by the Church, does not for this reason know Jesus Christ better than his neighbor whom he anathematizes for his heresies. The Lord Jesus Christ is not a doctrine. Obedience and devotion to Christ does not depend on the ability to form correct definitions of truth.

Nor are ministers of different tendencies brought closer together by an agreement in doctrinal statements. They may assent to a form of words concerning the sacrament of holy baptism, for example, and yet not have peace and harmony. True peace does not grow in the cold region of the intellect, be it never so well cultivated by the plowshare of logic.

The truth of the Gospel is the object first and chiefly for faith; and living faith works by love. Faith discerns Jesus Christ; lays hold of Him and appropriates Him. Of such faith love to Christ is the immediate and necessary outgrowth. Nay, love is the element in which faith lives. In appropriating Christ by faith the believer takes in the infinitude of God's love revealed and communicated in the gift of His Son. The light which faith sees is the effulgence of absolute love.

As the Christian in believing opens his heart to the influx of divine love, so in surrendering his heart he makes an offering of himself in body and soul to the Son of God on the altar of the Gospel. What is such an oblation? What is such a giving of himself to the heavenly Bridegroom but the love of Christ kindled in the soul! As the Father in giving His Son to us sinners communicates the fulness of His love, so we in receiving His Son, enter into the fellowship of the Father's love. Faith in that it makes Christ and the believer a living communion, works by love. Love becomes the measure of the purity and strength of faith. Love to Christ and His kingdom cannot but grow in the degree that true faith grows.

Of all the Christian virtues love is chief. "Now abideth faith, hope, charity; these three; but the greatest of these is charity." As love binds the believer to Jesus Christ, so it binds believers one to another. Love prompts and actuates devotion to Christ and to His kingdom. Devotion to Christ is devotion to the members of Christ. Love is self-denying, self-sacrificing. It aims at the spiritual prosperity, the honor and advantage of the brethren. Love is confiding and gentle. Love is not suspicious; it thinketh no evil. Love can work no ill to a brother in the Lord. It desires only the good; and seeks to do good in the service of one and all.

The true love of living faith qualifies Christians to apprehend Christ intellectually. Other qualification there is none. Intellectual activity, however necessary it may be, cultivates neither brotherly love nor love to Christ. Fellowship with Christ alone develops and matures divine charity. As love grows in purity and strength, selfishness and hatred, strife and division, wither and die; and the intellect, changed through the influence of an humble and devout will, becomes sensible of its littleness, and is impelled to reflect on truth under the guidance of active devotion.

However important it may be to the Reformed Church that the two tendencies should come to a better understanding, it is much more important that both tendencies acknowledge the fundamental law of peace. The root of bitterness is not a variation on points of doctrine. These variations, even if they be as great as some persons imagine, could be readily tolerated, and would even shrink into smaller proportions, if at heart the representatives of divergent tendencies were one; if they were joined together by the love of Christ; and were striving to fulfill the royal law of brotherly love rather than to construct exact formulas for the expression of Gospel mysteries. † †

For The Messenger.

"THE CHURCH OF CHRIST WITH REFERENCE TO SPECIAL PERIODS IN HER DEVELOPMENT."

Our curiosity was more than a little aroused in reading the opening sentence of an article, with the above title, in the "Reformed Quarterly Review" for October, 1879. We could not help but wonder what it was that our good brother desired to promulgate which was of such a doubtful nature that it required a special declaration that he "alone was responsible for the statements made, and that no blame whatever was to rest on the institution in which he studied, nor on the editor or publisher of the Review."

Long before we had finished our perusal, however, we could not help but feel that such a declaration was entirely gratuitous and unnecessary, as we felt certain that no one could possibly imagine that either the editor of the Quarterly, or the institution in which our author studied when a young man, could entertain the ideas advanced. Tha the article under consideration was not written hastily, and that it was the result of patient research, we have no wish to question, but it is certainly a great pity that its publication was not withheld a little while longer, since its author has not yet, by any means, mastered his subject.

We take issue most decidedly with our brother on what we conceive to be his two main points, viz.; first, that because the Roman Catholic Church accomplished a good work during the Middle Ages, its claims, for that period of the world's history, must be acknowledged; and secondly, that because Luther was not a saint we are justified in throwing mud at him.

If the claims of Romanism were legitimate during its early history they are valid now, because the Papacy of to-day is but the development of what it was during the Middle Ages. The Papal theory of the unity of the Church comes to view already, in its first beginnings, in the writings of the early Church Fathers. Century after century the idea was gradually unfolded, and by being carried out to its full logical conclusion, has at last necessarily and inevitably culminated in the Vatican decree of Papal absolutism and infallibility. For this reason we cannot endorse the Romanism of the Middle Ages without endorsing the Romanism of to-day. The system, as such, is false, and perverts the true idea of the Church of Jesus Christ. But it is not wholly of the devil. There is much good mixed with the evil, and because of this fact the Church of Rome was able to accomplish a good and noble work during the Dark Ages. But it could have done a much better work still if it had remained pure and made no claims except such as can be legitimately drawn from the Word of God.

Most Protestants, we presume, are willing to admit that the Church is essentially one and Catholic, and that a certain primacy, not of superiority in rank and official power, but because he possessed the endowments and peculiarities of a leader, belonged to St. Peter, and that the See of Rome, because of its central position and political importance, was entitled to special consideration, and that a sort of primacy might have been claimed for it and established on these grounds. But to admit all this is not by any means to acknowledge the pretensions of Romanism, or to endorse its theory of the Church, which was just as false during the Middle Ages as it is to-day.

The difference lies just in this, that then the entire Christian world acknowledged its authority, which gave it the opportunity of exercising a controlling Christian influence over all the nations with which it came into contact, whilst to-day, and ever since the Reformation, it is felt by a large part of Christendom, and for the best of reasons, that many of its claims are false, and therefore not to be admitted. Not the Greek Church, nor Protestantism, but Romanism is responsible for the schisms which have rent and are still rending the Church of Jesus Christ. If the Church of Rome had been true to her high and holy calling, and had made no claims, nor formulated any dogmas except such as can be substantiated by the Word of God, we firmly believe that the entire Christian Church would be to-day undivided and outwardly one.

That Martin Luther was not a saint, and that he was perhaps not more pious than some of the men who stood opposed to him, we presume, no one questions, but to say that he was "naturally conceited and vain," is to utterly misrepresent the great hero of the Reformation. It is the unanimous testimony of all historians, save those who endeavor to traduce his good name with the view of thereby destroying our respect for the Reformation, that he was a man of remarkable depth and earnestness of character, and that no one ever cared less for the opinion of others. If our author had said that he was sometimes very obstinate and inflexibly dogmatic in his opinions, we would readily assent to the statement.

As to Luther's marriage, no greater injustice can be done him, than to speak of his "falling into the snare of the woman he afterwards married." It is but to repeat, by way of insinuation, the same calumnies which were circulated by his enemies at the time of his marriage. We regard, as a sufficient answer to all these, the emphatic declaration of one who was fully conversant with all the facts, viz.; Philip Melanchthon, who says: "If it is asserted that there was anything unbecoming in the affair of Luther's marriage, it is a false slander."

Whether some of the things reported of him in his "Table Talk" are true or not, we cannot tell, but if they are, it only proves of what silly things even the greatest men are sometimes guilty.

To show how utterly impossible it is to belittle Martin Luther in the eyes of the thoughtful student, we will quote, by way of conclusion, the words of the great Roman Catholic (now Old Catholic) historian, Dr. Döllinger, as found in the 3d paragraph of his 4th lecture on the "Reunion of the Churches." He says: "It was Luther's overpowering greatness and wonderful many-sidedness of mind that made him the man of his age and his people. Nor was there ever a German who had such an intuitive knowledge of his countrymen, and was again so completely possessed, not to say absorbed, by the national sentiment, as the Augustinian monk of Wittemberg. The mind and spirit of the Germans was in his hand what the lyre is in the hand of the skilled musician. He had given them more than any man in Christian days ever gave his people—language, popular manuals of instruction, Bibles, hymnology. All his opponents could offer in place of it, and the reply they could make to him, was insipid, colorless, and feeble, by the side of his transporting eloquence. They stammered; he spoke. He alone has impressed the indelible stamp of his mind on the German language and the German intellect, and even those among us who hold him in religious detestation . . are constrained, in spite of themselves, to speak with his words and think with his thoughts." *

For the Messenger.

IS IT A STEP BACKWARD?

It seems the late Synod of Lebanon found it necessary to adopt measures of retrenchment, in reference to our publication interests. It must be taken for granted that there was reason for such action, otherwise it would not have been entertained. The particulars of the case need not be inquired into here—it will be sufficient to consider the general principles involved in the measure. Is it a step backwards? That is the question about which the Church ought to feel seriously concerned.

That by this time the Reformed Church in the United States ought to have a well established publication house, and that her religious papers and periodicals ought to have a large and intelligent patronage, is a matter that admits of no doubt whatever. A long list of reasons might be made out to show why this desirable position has not yet been reached, but everything of that kind will be avoided because it is not necessary. There is one fundamental cause, which lies back of all other reasons, from which our troubles in this business mainly spring. As a people, as an ecclesiastical body, we have never systematically and harmoniously worked to create a strong popular sentiment in favor of these things, and thus to secure universal and liberal support for them. In all our religious training we have dwelt on the main facts of the Gospel, while ecclesiastical financiering and the use of the printing press for the cultivation of a spirited, generous, and progressive denominational church life, was either passed by in silence or allowed to come in occasionally as an outside matter of no vital importance. It is no wonder, therefore, that our publication interests are not understood, nor cared for; that our church papers are read by comparatively few; and that we lack the means to put out before the public and into the hands of our people a literature, in full accord with the genius of our Confession. Other bodies made it a special business to use the press for the accomplishment of their aims, and hence they have long since been rewarded by a liberal patronage, while we are somewhat in the position of the foolish virgins who had no oil in their lamps when the bridegroom came along.

Ministers of other Churches made the introduction of their denominational literature, the circulation of their church papers, and the support of their publication interests, a specific part of pastoral work; and they did not do this spasmodically or occasionally, as circumstances might constrain them, but they entered upon the work from principle and stuck to it all along as a vital part of their calling, and hence their success. Now these Churches, educated in this generous and far-seeing way, have a regular flow of contributions from the people, an intelligent reading constituency, and large donations and legacies from wealthy and spirited individuals, all coöperating to make the press a great power for the spread of their specific creeds and customs. This is modern evangelic wisdom in full blast, and it is working so effectually in the life of the age and of this nation, that it will shake the dust pretty vigorously out of every concern that may presume to ignore it in its manner of doing business. The art of printing was invented undoubtedly, in the good providence of God, just at the proper time to come in as a powerful agency in the final triumphs of the Christian faith—can this agency be treated in a sleepy indifferent way with impunity by a Christian body of people, in the closing decades of the nineteenth century and in the bosom of our young and glowing national life?

The enlargement of our publication operations would be much more in accord with the demands of the situation than retrenchment, especially as this comes in the full dawn of a revival of business and at the opening of an era of great national prosperity, as we have good reason to believe. It is not wise to run recklessly into debt at any time, but an interest, which lacks the business energy or power to work its policy up to a satisfactory point of practical success, retrenches to a serious hazard, and is more likely to go to the wall in consequence of its saving efforts than to rise by the force of a new life. No blame is cast here in any specific direction. No personalities are intended or indulged in. In these remarks aim is had simply at one grand radical evil, which lies imbedded in the history of the Reformed Church and threatens to hasten its decline and final defeat. It is as clear as the light of noon-day that, as an organization, we must not go back to settling again, in the way of theological inquiry and legislation, the first principles of the traditions and dogmas of our profession. Let our pulpits and our papers for once address themselves pre-eminently to the work of enthusing and directing the energies of the Church in the great business of a generous and far-seeing Christian beneficence, and we shall soon have less occasion to keep closely to the level of primitive financiering where munificent measures only will satisfy the reasonable requirements of the age.

I. E. G.

LOWERING THE LAW.

The "National Association for the Promotion of Holiness" had charge this year of the Urbana Camp-meeting, and held Sabbath services, with the usual accompaniment of gate fees, Sunday trains, etc. Naturally enough, newspaper writers associated and contrasted the perfect sanctification claimed and the Sabbath violation practised at this meeting. A Methodist minister of high standing wrote that "the cloak of so-called religion was never thrown over the shoulders of a more vile and putrid carcass;" and that "no worse crowd of roughs ever invade their towns than these Sunday sessions bring." The *Standard and Home Journal*, a Holiness organ, replies, denying responsibility for the roughs, as well as for the gate money and Sunday trains. This responsibility rests, it tells us, upon a company of Christian gentlemen, who own the camp-ground and who have entire control of the finances, and who only did as they had done in years past, and as other camp-meeting managers do.

The reply strikes us as very lame. The leading spirits in the National Holiness Association are known the land over by their claim of personal holiness, and are the last men who should be identified in any way with a public violation of God's day. That they do not own the camp-ground and receive the fees is of little importance. Their presence and labor make the desecration possible. Moreover, they defend the "company of Christian gentlemen" who receive the fees and pay them their share, and whom they declare to be men of "character for honesty and Christian integrity."—*Herald and Presbyter.*

Family Reading.

BROIDERY-WORK.

Beneath the desert's rim went down the sun,
And from their tent-doors, all their service done,
Came forth the Hebrew women, one by one.

For Bezaleel, the master, who had rare
And curious skill, and gifts beyond compare
Greater than old Misraim's greatest ware—

Had bidden that they approach at his command,
As on a goat-skin spread upon the sand,
He sat, and saw them grouped on every hand.

And soon, as came to pass, a silence fell,
He spake and said:—"Daughters of Israel,
I bring a word: I pray ye, hearken well.

"God's Tabernacle, by His pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid!"

A murmur ran the crouched assembly through,
As each her veil about her closer drew;
"*We are but women! what can women do?*"

And Bezaleel made answer:—"Not a man
Of all our tribes, from Judah unto Dan,
Can do the thing that just ye women can!

"The gold and broidered work about the hem
Of the priest's robes, pomegranate, knop and stem,
Man's clumsy fingers cannot compass them.

"The sanctuary curtains that must wreathen be
And bossed with cherubim—the colors three,
Blue, purple, Scarlet—who can twine but ye?

"Yours is the very skill for which I call;
So bring your cunning needlework, though small
Your gifts may seem: the Lord hath need of all!"

* * * * *

O Christian women! For the temples set
Throughout earth's desert lands—do you forget
The sanctuary curtains need your broidery yet?

—*Margaret J. Preston.*

JAPANESE MYTHOLOGY.

TODA, THE ARCHER, AND THE QUEEN OF THE WORLD UNDER THE SEA.*

Right in the heart of the main island of Japan, surrounded by mountains and mulberry fields, lies the lovely lake of Biwa. It is sixty miles long, and as blue as the bright sky, whose mirror it is. All around, nature is beautiful; for in the neighborhood lie the sacred city of Kioto, and the ten most beautiful views of scenery in Japan.

Of this scenery, many a Japanese book, with its crooked, worm-like letters, tells; of it every child in Japan learns; and to see it, people travel from all parts of the empire. Four lovely islands dot the lake's surface, like cut and polished emeralds on a rock of turquoise. From amid groves of pine-trees, temples, and monasteries peep out, with their red gates and belfries. The dense foliage is whitened by flocks of white heron, which whirr and sail and tremble and alight continually. Skimming over the lake, or following unharmed after the farmer in the furrows, to pick up worms by day, they all assemble at night and lie asleep and quiet, like masses of snow on the grand old pine-trees of the islands. When the great temple bell of Madeira booms and quivers over the lake, they rise and separate—all save the nestlings left at home with the old grannies and patriarchs of the flocks. Tame deer also roam the islands; for Japanese children are taught not to harm either bird or beast, and they obey. On the edge of the lake, at Karasaki, is the great pine-tree planted long, long ago, before Toda the archer was born, and when the oldest stork or tortoise was young.† It is not tall; but its branches are many of them seventy feet long, and it covers a space of over four hundred square feet. Its old limbs are propped up on crutches, or recline, supported on a lattice-work of bamboo like a mattress. Underneath it, you can walk knee-deep in a level heap of brown pine needles, which have fallen for centuries. Farther up the lake is the Bridge of Seta, and on its western shore are the white walls and pagoda towers of the Castle of Hikone.

The name Biwa—what does it mean, and how came it?

A biwa is a lute, or three-stringed guitar, which Japanese ladies play. It is almost exactly like those used in Italy by the troubadours; only the strings are struck with an ivory stick or plectrum. The biwa is wide and round at one end, and long and narrow at the other; and this is the shape of the lake.

Wonderful to tell, this lake was not always where it is now. It was born in a night. Long, long ago—two thousand years or more, they say—there was a mighty earthquake during the night. People said that Kai Riu O, the Dragon-king of the World under the Sea, caused it. Suddenly, amid the awful rocking, the land sunk, and formed the lake. At the same time, sixty miles distant, a vast mass of earth rose up, and became the sacred mountain Fuji. This glorious cone is twelve thousand feet high, robed with forests and crowned with snow.

When the astonished people came to look at this new-born lake, they were delighted with mother earth's new-born baby.* After a while, some rowers over the lake found out its shape, and in delight called it Lake Biwa, after the guitar with which plays Benten—the earthly name of the Queen of the World under the Sea.

In this under-world, dwell Kai Riu O, the Dragon-king of the Deep, and his consort, the Queen. Their palace is of shells and coral, marble and gems. All the bright colors of moving life on the ocean floor—such as only the diver ever sees—adorn its gates and walls and ceilings. The light in the under-world is like that in a glass aquarium, through which the sun is shining; and the water is to the inhabitants like air to us—no more trouble to them, and just as pleasant. However, there are no winds or tempests, or drafts of hot or chilly air; and so people never catch cold in those regions. The King rules this water-world by a host of vassal lords. All the fishes and monsters of the deep are his servants. The dragon is his messenger to do his commands. Sometimes he is the King's courser, and, with him on his back, careers over the sea and through the air at lightning speed. The dragon holds in his claws the two crystal jewel balls which govern the ebb and flow of the tides. The dragon sends and withholds the rain, spouts out the flood, breathes out the tempest, and, with his tail, lashes the ocean waves into foam and fury.

Rarely does the dragon king rise above the waves into the earth-world. He comes only to endow the king's son, or to arrange matters of importance between the sea and clouds, or to keep his dragons in order; for there are many kinds of these monsters, and sometimes they fight and quarrel dreadfully with each other. Kai Riu O is always known by his helmet, the crest and back of which is a living dragon, the chief of the dragons.

His Queen, however, likes to visit the earth often. When she comes she assumes the form of, and dresses like, the ladies of the palace in the Mikado's (emperor's) court. She rides on the clouds and waves, on her favorite green dragon. Often she cultivates the earth and gathers the crops and fruit which are ripened by the showers from her watery domains. Dressed in crimson and white robes, with the two fashionable sable spots on her forehead, with long fan with silken cords of many colors, she walks the earth like one of the court beauties.

But even this mighty Queen—so powerful in her own Under-world—is only a woman on earth, and is glad to be protected by a brave *samurai* (knight). Her chief enemy is the great snake centipede, named Ja. There is no common milleped or "thousand-legger," such as crawls over our bricks and damp places. Oh, no! the Japanese Ja had a head like a dragon, eyes that blazed red like fire, horrible curling mustaches like writhing adders, horny scales like iron armor, and a long snaky body with a million legs. It was so immense that it coiled its serpentine folds seven times and a half round the mountain of Mikami. This mountain lies a little to the northeast of Lake Biwa, at its outlet to the river, which is crossed by the Bridge of Seta.

Now the Queen had built herself a summer palace under the lake, and near by, on its land borders, she planted a garden, grain fields, and mulberry plantations, to provide food for her silk worms. But when her crops were nearly ripe, down came the wicked centipede, and ate up all the fruit and grain, and tore up the ground. As for the laborers—the men and women whom the Queen hired—he swallowed them all up at one gulp, and spat up their bones. Thus he scattered misery and destruction all around.

Coming one day to visit her fields, the Queen saw, with horror and dismay, the awful ruin. She began to weep bitterly, because on earth she was so helpless, and no one could destroy the awful Ja.

Now it happened that the famous warrior Toda, all in armor, with his trusty bow, was passing by. To him she applied for help, telling him her misfortunes. Toda did not know the lady; but, ever ready to help the weak, he resolved to fight Ja. He knew that a common arrow could wound, but not kill the centipede; but that a barb, well moistened with saliva, would mortally wound the monster. Human saliva was the only thing the great Ja feared.

Advancing cautiously over the bridge, bow in hand, with an arrow ready fitted to the string, Toda could see nothing, till casting his eyes upon the mountain, he saw two lurid round lights—the eyes of the centipede. It was now quite dark, and the orbs glowered on him with such frightful brilliancy that, in his excitement, he forgot to wet the steel barb of his arrow with his tongue. He shot; and the arrow struck the eye of the centipede, whose terrible groan made the mountain echo, and the earth tremble. In a moment more, the bow twanged a second time, and a twin arrow buried itself in the other eye of the monster, whose howls were now deafening. Maddened with pain, the Ja began to uncoil his folds, to rush upon Toda and destroy him. Suddenly the archer remembered to wet his next arrow well in his mouth. He took aim between the eyes, and let fly. The moistened barb sank deep into his forehead, and the great monster stiffened out dead. In the morning, they found that his body lay coiled seven and a half times round the mountain. Toda hacked the hideous corpse to pieces, and the buzzards held a great feast over the carcass.

Now came his reward. The lady revealed herself to him as the Queen of the Under-world, thanked him, and invited him to her palace under the lake. They went together to the island of Chikubu, in the lake. The Queen clapped her hands, and Toda could see rising up through the limpid depth a boat like a large shell. Into this they stepped, and, in a few minutes, passed down under the earth, even far below the roots of the mountains. The shell-boat stopped near the palace of the Queen.

Toda was surprised at the wonders all around him. The creatures of the sea-world appeared to be human—like human beings—yet there seemed to be a good deal of the nature of fishes to them. It was not dark, but the light was like the sunlight when it comes through globes of water. The palace was of white coral, with decorations, in many colors, of the same materials. Gardens of sea-weeds of the rarest tints bloomed all around him, while some of the loveliest ladies of the sea-world sat chatting together on banks of sponge of all hues. Groves of marine plants were planted at intervals, while in pools in the bottom were fishes of every kind, many of which Toda had never seen.

A vast archway leading off in one direction was, so Toda was told, the tunnel or highway leading to the ocean-palace of Kai Riu O.

But what struck Toda with the greatest surprise, and more than gold and jewels, music, feasting, banners and bells, and amber throne of the Queen, was the strange sort of head dresses which these people wore. He liked to think of them as people, though he was sure they were fairies. Like a polite Japanese courtier, however, he asked no questions.

In the first place, their clothing was cut in the fashion of long, long ago—in the old days before the pine-tree of Karasaki was planted. It reminded him of the time when the first emperor came to Japan, and the fairies lived on the earth. As for the material, it seemed to be woven of shells and coral and amber. The edges and fringes of the robes were of mother of pearl, and the rainbow tints of nacre, and changeable silk. The Queen wore a diadem composed of amber, jade, crystal, coral, and rarest shells, with a plume of "spun-glass coral."

But the head-dresses were the most curious of all. The pages wore bonnets of living sea-anemones, with their tentacles all twirling, with their vivid purple, orange, scarlet and blue colors. Each of the musicians had on a cuttle-fish, with its big-eyed lumpy body on his head, and the long pulpy legs, full of sucking cups, dangling down the wearer's back. Some had flounders for skull-caps. One had a sea-horse for the crest of his helmet; another wore a conch. Toda noticed on others, sturgeon, sea-bass, stars, crawfish, lobsters, jelly-fish, etc., etc. A whole fish market could be made into hats and bonnets, and all alive. As for the cooks, scullions, laborers, and porters, they did not wear much clothing of any sort—but none were bare-headed. They had on caps made of clam shells, oyster shells, sea-ears, limpets, gudgeons, sardines, sculpins, shrimps, king-crabs, squids, and such baser sort of water-vermin.

Strange to say, all these head-dresses were alive; yet the cat-fish did not stick with his fins, nor the lobster snap his claws, nor the cuttle-fish suck, nor the sword fish stab, nor the squid squirt ink on any one. They only winked and blinked and wagged tails and fins, and twirled their feelers, and yawned or gaped sometimes, but behaved each one like a well-trained monkey on its master's shoulders. The kin-giyo, or gold-fish, seemed, however, to be specially anxious to show its triple lace-like tail.

As for the people, they did not think themselves or their dress curious, but they gazed politely on Toda, whose helmet, brocade dress, armor, bow and arrows, were never-failing objects of wonder. They could not talk Japanese, but only make signs that showed them well-bred in under-world etiquette, which made Toda suspect all the more that they were half fish and half fairy—their motions were so much like fins.

After dancing, with music and feasting, and shows of all kinds, Toda wished to return home. Then the Queen, in presence of all her court, in the Hall of Red Coral, presented him with rare and curious presents—the chief of all being a massive bronze bell.

A great procession escorted the hero to that part of the under-world situated beneath Chikubu island.

First, came two fish-headed heralds bearing banners of pearl inscribed with the blazon of Kai Riu O. Next, two trumpeters, a gong-beater, a flute-blower, and one other with a cuttle fish head and tsutsumi, or hand drum. Next followed Toda, with the Queen, her maid of honor, and her prime minister with his dragon helmet on. Seven fish-headed grandees followed, preceding the great bell and the royal gifts. These included a sword, silk robes, jars of wine, casks of rice, and bags of money. Next came the banner men, and behind them a long train of lesser lords and ladies and vassals, all in robes of pink shell and crowns of fish, such as trout, tunny, stickle-back, skate, hammerheads, roach, mullet, dace, and many other sorts belonging to both fresh and salt water. On arriving at the shell-boat, Toda bade his friends *sayonara* (good bye). In a few minutes he rose out of the water at Chikubu island, where his presents were landed, and he was left all alone.

Not long alone, however, for his own servants, alarmed at his absence, had been searching for him, and rejoiced to find their master alive. They bore him and his presents, except the bell, home to Kioto, where all welcomed the brave destroyer of the Ja.

The best part of the reward was to come. Toda knew that he would grow old, and that he might become poor. He felt gloomy, when lo! he discovered that the casks of rice never got empty before they filled themselves again, and the jars of wine brimmed as fast as they were tapped. The silk dress never wore out, nor did its gold embroidery ever dim. The sword conquered all it touched. The money bag never became empty, but always kept fat and full. So Toda feasted his friends and lived a jolly life, to a good old age.

As for the great bronze bell, Toda gave it as a thank-offering to the temple of Miidera. There it still hangs and quivers and booms. Night and morning, its mellow notes roll over the lake, and echo in the mountains, waking up at once the white heron, the farmer folks, the mulberry and tea-pickers, and the monks, to the labors of the day.

Still smiles the lake of Biwa to the bluer sky, though now seven little steamboats ply over its bosom, scare the snowy heron with their whistle, and blacken the white castle walls with coal smoke. Still, in autumn, the maple leaves turn red on the slope of Mikami mountain. Still the traveler crosses the bridge at Seta, and looks up to the heights where the eyes of the Ja once glared. Often, the little Japanese child leans over the side of the boat which his father sculls over Lake Biwa, and gazes away down into the clear depths, hoping to catch a glimpse of the Sea-Queen's palaces.

—*From the Japanese, by Marie Babka, in Wonder World, published by G. P. Putnam's Sons.*

* This story, which is a very ancient and famous one, has been put into its present English dress, by Prof. William E. Griffis, the author of "The Mikado's Empire"—the latest and the most complete work of Japan.

† The popular belief in Japan is, that the crane and tortoise live to be a thousand years; or, as some say, ten thousand.

* In Japanese mythology, the various mountains, rivers, islands, etc., are conceived of and called the children, born of the gods who created Japan.

ONLY.

Only a lifeless baby,
Lovely, pure, and fair,
With a weeping mother bending
Over his golden hair.

Only a mossy grave-bed,
Cushioned with fragrant flowers,
Rocked by the summer breezes,
Kissed by the winter's showers.

Only a woeful season
Of speechless pain and grief,
Of utter heart prostration,
Of longing unrelief.

Only a sad misgiving
Creeping through the soul,
As to a "God of *mercy*,"
As to a future goal.

Only a still small whisper,
"Bend, child, beneath the rod,"
Only a closer clinging
To Thee, O Father, God.

AGE FOR LEGAL MARRIAGES.

There is considerable variation in the different European States, in the age at which a legal marriage can be contracted. In Austria the age of discretion is fourteen years. In Hungary each religious sect makes its own regulations—marriages being regarded as entirely ecclesiastical affairs. Russians can contract marriages at the age of eighteen in cases of females. The Italian law fixes the age at eighteen and fifteen, respectively. In Turkey there is no general law. The French and Belgian codes allow marriages of young men at eighteen, and girls at fifteen years, but the powers of dispensation in special cases are reserved. In Greece, Spain and Portugal, parties of fourteen and twelve years can contract a binding marriage, but in the latter country the consent of the parents is necessary. According to the amended paragraph of the new civil marriage bill, the state of wedlock cannot be entered upon under twenty and sixteen years, respectively, though the existing laws of Prussia and Saxony permitted marriages at earlier periods. There is much dissimilarity in the Swiss laws, every Canton having a regulation of its own. In some of them the consent of the parents is necessary, up to twenty-five years. The influence of climate upon the temperament and constitution, is allowed in the southern nations where maturity is reached at a much earlier period than among northern nations.

USE OF DRESS.

No matter what man may write or say upon the subject, the womanly woman will always pay considerable attention to her dress, as she should. Indifference and consquent inattention to dress often show pedantry, self-righteousness or indolence. Every woman should study to make the best of herself with the means at her command. Among the rich, the love of dress promotes some degree of exertion and display of taste in themselves, and fosters ingenuity and industry in inferiors; in the middle class it engenders contrivance, diligence, and neatness of hand; among the humbler it has its good effects. So long as dress merely interests, amuses, occupies such time and such means as we can reasonably allot to it, it is salutary; refining the tastes and habits, and giving satisfaction and pleasure to others. Sensible men like to see their wives and daughters well dressed, and take pride in their appearance. The woman who has not some natural taste in dress, some love of novelty, some delight in the combination of colors, must be deficient in a sense of the beautiful. As a work of art, a well-dressed woman is a study. Consistency, in regard to station and fortune, is the first matter to be considered. A woman of good sense will not wish to expend in unnecessary extravagancies money wrung from the hands of an anxious, laboring husband; or, if her husband be a man of fortune, she will not even then encroach upon her allowance. It will be her study to dress well with as little expense as possible; for it is unbecoming to no woman's dignity to be careful of the clothes she wears, and to be economical in her expenditure. When love of dress is indulged in beyond the compass of means, it cannot be too severely condemned. But it is the duty of every woman to dress as well as she can.

Useful Hints and Recipes.

CHOCOLATE JUMBLES.—One cupful of butter, two of sugar, three of flour, four eggs, two cupfuls of grated chocolate, three teaspoonfuls of baking powder, a little salt; roll thin.

HOW TO LAY STAIR CARPETS.—To save your stair carpets from wearing out at the edge they should always have a strip of paper put under them at and over the edge of every stair, which is the part where they first wear out, in order to lessen the friction of the carpets against the boards beneath. The strips should be within an inch or two as long as the carpet is wide and about four or five inches in breadth, so as to lie a distance from each stair.

BAKED SCOTCH HERRING.—Cut off the heads of six herrings and split the fish, taking out the back bone; chop a spoonful of parsley and mince up an onion fine; add a little thyme and marjoram; take a piece of stale bread; if not dry enough put it in the oven; when crisp, grate or pound it up; take a spoonful of salt and a quarter as much ground pepper and sprinkle it over the fish; make a layer of fish at the bottom of a tin pan, sprinkling over them the bread crumbs, the parsley and the onion; add to each layer a small piece of butter, a tablespoonful altogether will suffice; cover over the baking pan with a dish, and bake by a slow fire about half an hour. Costs fifteen cents, and is sufficient for five people.

CAULIFLOWER AU GRATIN.—The ingredients for this dish are one fresh cauliflower, one ounce of butter, one ounce of flour, a gill of cold water, several drops of lemon juice, one-half tablespoonful of cream and three ounces of grated cheese. Boil the cauliflower for ten minutes, and then allow it to become perfectly cool. Melt the ounce of butter and stir in the ounce of dry flour, add the gill of water and stir until it boils. After adding the pepper and salt remove from the fire and mix in two ounces of grated cheese. After removing all the green leaves from the cauliflower spread upon it this mixture, then sprinkle over the top the remaining ounce of cheese, season lightly with pepper and salt, and brown for ten minutes in the oven.

Miscellaneous.

THE OLD HOME GATE.

J. A. B.

Out and in, with a merry click,
The old home gate kept time
To the lightsome tread of my childish feet,
And the robin's tuneful chime.

Beneath an evergreen's shade it hung,
In those years long ago,
When I, a child, upon it swung,
In rapture, to and fro.

Slowly it swung, when with friends I stood,
To whisper a sweet "Good Night;"
For the old, old story is better told,
By the evening's mystic light.

For a wedding train it gaily swung,
And willingly opened wide;
A welcome from happy hearts was flung,
When my brother brought home his bride.

It sadly swung, as on lowly bier,
My loved ones were borne away;
When my brother and I, all gone but two,
Slowly followed their helpless clay.

But years have passed and the dear old gate
Still hangs as it did of yore;
And none of all that household band
Pass through it to enter the door.

THE BICYCLE IN BADEN.

A recent Baden letter says: Baden from being the most expensive of summer cities is becoming one of the most reasonable. The views afoot in every direction are among the most charming in Central Europe. The English make the most of them, too, as may be imagined. Parties of these lusty trampers start every day toward all points of the compass. It is one of the amusements of the Germans, French or other cosmopolite tourists to see these hardy pleasure seekers set out, the men in the coarse, durable clothing which the British of all ranks cover their big limbs with, and the women not a whit behind them in stuff gowns that shed rain and don't show dust or the travel stains of the road. Many of them come provided with the big bicycles which are now the mania of the English youth. These groups are, of course, compelled to confine themselves to the valley where the smoother roads are found, though there are adventurous spirits who have actually traversed a large part of Switzerland on these precarious vehicles.

The long legs of the race have necessitated enormous machines. I have seen these two wheels whirling like express trains along the Baden roads, even up the hills, sixty inches in diameter. Think of working the treadle of such a circumference! As now constructed, the bicycle is a far different thing from the clumsy "bone shatter" introduced in America about ten years ago. Great companies have been formed in England, which do nothing else but fabricate these extraordinary vehicles; and you hear young men talk about the superior speed of a "Coventry," a "Sparrow" or a "Stanley." The fore wheel being sixty inches, the back wheel is so small that when the machine is in motion you can hardly see it. It is, by regulation, not two feet in diameter. Indeed, the appearance presented as these enormous flashing circles dart past on the smooth road is that of a great hoop of glittering steel with a human figure perched on the top of it. The spokes are thin cords of steel wire, trending into the tire from a very wide hub.

The general rule is that the vehicle shall be high—that is, the saddle or chair of the person who rides it. As a consequence, to learn to manage one requires about such a training as an equestrian undergoes in a riding school, with this difference or drawback, that even when you have mastered the difficulty of keeping your perilous seat you are unable to quit it, or, having quitted it you are unable to remount, without aid. This, as you will see, neutralizes the value of these fascinating motors as means of journeying in strange districts. But, in spite of all their drawbacks, you meet "mounts" of them by the dozen on all the smooth roads of the Palatinate, where the danger of sharp ascents and incessant traffic do not seem to discourage the adventurous Briton.

The accidents are not the least interesting part of this charming steed. You may be admiring six feet of flesh and blood perched far up above you on the high road, when of a sudden, like a flash, you see the small rear wheel rise from the ground and climb the backbone of the big one; then you see a convulsive scramble of feet and legs in the air, and your young Hercules is shot sprawling square over the handle or the head of the thing, and lands with a somersault on the hard roadway in front, while the machine, a moment before so erect and glistening, lies in a mass either on the rider or perilously near him. His only care, however, is to save the frail mechanism—for a good machine costs not less than $150, and from that down to $50 At such a price it would be natural to suppose that they would be scarce, but, on the contrary, all classes of the Continental English have them. I saw a company, consisting of a dozen young Oxford men, set out from Strasburg for Cologne—one hundred and fifty miles away. There was a younger son of a Duke, the son of a Cabinet Minister, a minister's son, and the rest middle-class English. The captain of the party was a city merchant's boy, and he gave the command to the company. He was elected because of his physical pre eminence and his mastery over the bicycle.

But the feminine Briton doesn't believe in her father and brother and husband having all the enjoyment of this ecstatic means of locomotion. The staid Deutschers have been edified of late by the appearance of a "tricycle," a machine with one fore-wheel and two back-wheels. The fore-wheel is worked by the husband and the two back-wheels by the wife or sister, or sweetheart, or whoever may be seated upon the back seat. This is very comfortable and very easily moved. It has the advantage of a much stronger brake than the two wheels and can climb and descend hills much more readily. A stout English couple arrived at Baden the other day from a journey in Italy! They had traveled thirteen hundred miles on this swift-moving contrivance, and even the Germans are bethinking themselves of calling them into use. The only drawback is that the two sit back to back, which must diminish the pleasure of conversation.

HOW PEOPLE LIVE IN THE COLDEST TOWN ON THE GLOBE.

Here it may relieve us, when the mercury has crept up to the nineties, to think of a town which Humboldt and other travelers have pronounced the coldest on the globe. This is Jakutsk (or Yakootsk), chief town of the province of that name in Eastern Siberia, on the left bank of the River Lena, latitude 62° 1′ north, longitude 119° 44′ east, and distant from St. Petersburg 5,751 miles. The ground remains continually frozen to the depth of 300 feet, except in midsummer, when it thaws three feet at the surface. During ten days in August the thermometer marks 85°, but from November to February, it ranges from 42° to 68° below zero, and the river is solid ice for nine months out of the twelve. The entire industry of the place —population, about 5,000—is comprised in candle-works, and yet it is the principal market of Eastern Siberia for traffic with the hunting tribes of the Jakats and Buriats. The former, mostly nomadic, having large herds of cattle and horses, bring to market butter, which is sent on horseback to the port of Okhotsk. The Buriats, also nomadic, bring quantities of skins of sables, foxes, martens, hares, squirrels, bears, and the like, and many of them are sold at the great fair in June, which, with May, is the active period of the year. In May the collected goods are conveyed to the sea-ports, whence they are sent in every direction. The merchandize, chiefly furs and mammoth tusks, sold at the fair amounts in value to 400,000 roubles ($300,000). Jakutsk is evidently a place where, if many of us would not care to stay ourselves, we should like very much to have some of our friends live permanently—it must be so very uncomfortable, and then it is so delightfully far away.

A STORM IN SWITZERLAND.

A storm here is mightily impressive. I was seated the other evening on the summit of the "Shaenzli," a round-topped hill crowned with a summer hotel and theatre, and was dining listlessly, looking out now and then at the vast line of snow-clad peaks in the Oberland miles away, when there came a burst of terrific thunder, and then a succession of lightning flashes. The servant came hurrying to remove the cloth, and pointed apologetically to a black cloud which was coming with extraordinary swiftness along the sky. Far off in the valleys I could see great sheets of rain falling; and a beautiful curtain of white clouds rose slowly up before the white Alps, shutting them entirely from view. There came more thunder and lightning, and then—by that time I was safely housed beneath an awning—it seemed to me that the surrounding world had disappeared. Thick darkness reigned. The sky was filled with torrents of rain that beat down with crushing force among the wind tormented trees; the heavens fairly bellowed, and from moment to moment there were resounding cracks that really made one's heart beat faster than usual. Berne and its cathedral, the long line of wooden houses by the river, with their gabled roofs and hundred windows; the poplar trees, the bridge and the noble hills beyond it, were gone. Chaos reigned in their stead. An hour of this was monotonous, and just as I was becoming restless the rain ceased, and one final farewell grand organ peal from the celestial choir vaults came ringing down through the clouds, which began to rise. The hill directly opposite me now began to appear. The mists stole away, disclosing first a wood, then a house, then a street, then pretty gardens, and by and by the massive walls by the stream. Warm breezes came to replace the cold winds which seemed to have come down from the glaciers; the trees near me rocked no longer, but presently the sun came bravely forth and touched them, turning every rain-drop upon them into a pearl. Now glory flooded the hills and the valley, and I ventured to look toward the "Oberland" again. The curtain was swept away as by a supernatural hand, and as if it had been done expressly that I might be overcome with admiration. There they were! their exquisite, eternal, dazzling summits touched with tints of rose! Surely such divine spectacle is not often seen! I felt as if I had not lived in vain. The Alps! the Alps! the snow-crowned, the majestic, the mysterious Alps! I understood now how Byron had been inspired to write "Manfred." I got a clear glimpse of the inspiration which uplifts the soul in those noble regions.—*Edward King, in Boston Journal.*

DRAINING THE COLOSSEUM.

In consequence of the excavations which have been making in the Colosseum at Rome, water has collected in it very rapidly, and has had to be pumped out at an expense so great that, in 1875, the government decided that pumping must be discontinued; since then the water has collected, and, being stagnant, has added materially to the unhealthiness of the quarter. It was arranged that one of the sewers which the municipal government is building should be given such a grade that its bed at the point nearest the Colosseum should be below the level of the intended excavations, so as to drain them also. While arranging for the outlet of this sewer, the engineer in charge thought that he could determine near the Arch of Constantine which one of the several remains of sewers which his excavations brought to light had formerly drained the Colosseum, and obtained the authorization of Commendatore Fiorelli, who has charge of the excavations, to explore it. To the surprise of all, the sewer, which was large enough for men to work in upright, proved to be in good repair, and so little choked up that to clear it was not a costly work; and, moreover, it turned out to be the very drain it was supposed to be, so that in a short time a way was opened, and the Colosseum drained itself with a great rush of waters. In the sewer were found the skeletons of horses, dogs, bears, and other wild beasts, various bronze utensils and other articles, and the head of a marble statue of some young Cæsar.

Selections.

Great powers and natural gifts do not bring privileges to their possessor so much as they bring duties.

Habit is almost as strong as principle, and sometimes, when we are beset by a multiplicity of cares, may act in its stead. Be careful, then, that your habits are of the very best.

The days are full of divine messages from the boundless love of our Father, and have a wealth of meaning deeper than any human soul has ever known or measured.

While there is such misery and sin in the world, a man has no right to lull himself to sleep in a paradise of self-improvement and self-enjoyment, in which there is but one supreme Adam, one perfect specimen of human ity—namely, himself.

Translate the sense of Scripture into your lives, and expound the Word of God by your works. Interpret it by your feet, and teach it by your fingers. That is, let your workings be Scripture exposition, as living epistles, read and known of all men.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.—*Washington Irving.*

Morning is holy, but a holier charm
Lies folded close in evening's robes of balm,
And weary man must ever love her best,
For morning calls to toil, but night to rest.
Until the evening one must weep and toil,
Plough life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.
O! when the sun is setting may we glide
Like summer evening down the golden tide;
And leave behind us, as we pass away,
Sweet, starry twilight round our sleeping day.

Take up thy cross if thou wouldst follow me.
For whom did I my seamless vesture stain,
And crimson all my steps with purple rain?
Why sank my fainting feet beneath the tree
High up the rugged steeps of Calvary?
Alone I trod this path of shame and pain:
Where is thy cross if thou wouldst reign with me?
How dost thou show what I endured for thee?
They rise, the martyr host, in burning bands
Who bore my yoke upon their shoulders bare;
There righteous Abel still exulting stands,
And John, and Paul, and Stephen, all are there.
Arise and reign amid that victor host,
He is the brightest who hath suffered most.

Science and Art.

Prior to 1872, the Erie Railroad paid annually for new rails, and repairs to rails, $2,639 a mile. Since then the road has been laid with steel rails, and the repairs thereby so reduced that the annual expense on that account amounts now to but $253 per mile. On the entire road this affords a saving of $1,800,000. The *Railroad Gazette* estimates that the substitution of steel rails effects a clear saving to the railroads of this country of $19,000,000. The extensive use of steel rails began in 1873, at which time nearly 11 per cent. of the rails were replaced yearly, while in 1878, only 5½ per cent. had to be replaced.

A mining engineer, writing to the London *Times* about the inadequate ventilation of the Metropolitan Underground Railway, says that while traveling on that line recently he became almost suffocated by the poisonous atmosphere, and had to be assisted out of the train before reaching his destination. On applying at a druggist's for a restorative the latter exclaimed, "Oh, I see, Metropolitan Railway," and at once poured out a wine-glass of a peculiar fluid, which produced the desired effect. When asked whether he often had such cases, he replied, "Why, bless you, sir, we have often twenty cases a day." This is denounced as a disgraceful state of affairs, in view of the fact that the roads can easily be ventilated by the erection of large fans.

An Important Discovery on the Site of Ancient Sybaris.—An important discovery has been made on the site of the ancient Sybaris. It consists of two "laminette" of gold with Greek inscriptions upon them. They are now under the examination of the Director of the Excavations throughout Italy, the Senator Fiorelli, and precise details will not be known until he has drawn up his report. Hereafter the laminette will be deposited in the National Museum of Naples. That much of great artistic value yet remains to be discovered in Magna Grecia can admit of no doubt. Within my memory great success has attended excavations made on the other side of the Apennines, and if the interest of the archæologist were less absorbed by Pompeii and other places nearer home, Magna Grecia might be compelled to give up vast treasures. The Government allowance, however, for these works is necessarily limited, and it is honorable to Fiorelli that so much has been done under his direction. A word about Sybaris: it was situate on the river Cochile—now the Coscile, emptying itself into the Gulf of Taranto—and contained, it is said, 300,000 men capable of bearing arms. The country round about it is now a comparative desert. Spezzano-Albanese, which is built, if not on, at least near, the site of the ancient Sybaris, has a population a little over 1,000; Roscianum, now Rossam, has somewhere over 7,000 souls; whilst Croton, now Cotrone, which once sent out an army of 100,000 men to reinstate the exiles of Sybaris, has only a small population of about 4,000 persons. All that the financial state of the country permits is being done to disinter the wealth of these old Greek colonies, and more will be done as the prosperity of the country advances.

Cause of the Cold of Glacial Eras.—Various theories have been propounded to account for the great climatic changes which have taken place on the earth at immense intervals. Dr. Croll, a high authority on the subject, gives this explanation: "When the eccentricity of the earth's orbit is at a high value and the northern winter solstice is in perihelion, agencies are brought into operation which make the southeast trade winds stronger than the northeast, and compel them to blow over upon the northern hemisphere as far probably as the Tropic of Cancer. The result is that all the great equatorial waters of the ocean are impelled into the northern hemisphere, which thus, in consequence of the immense accumulation of warm water, has its temperature raised, and snow and ice, to a great extent, must then disappear from the Arctic regions. When the precession of the equinoxes brings round the winter solstice to aphelion, the condition of things on the two hemispheres is reversed, and the northeast trades then blow over upon the southern hemisphere, carrying the great equatorial currents along with them. The warm water being thus wholly withdrawn from the northern hemisphere, its temperature sinks enormously, and snow and ice begin to accumulate in temperate regions. The amount of precipitation in the form of snow in temperate regions is at the same time enormously increased by the excess of evaporation in low latitudes, resulting from the nearness of the sun in perihelion during summer. The final result, therefore, is, that those warm and cold periods which have alternately prevailed during past ages, are simply the great secular summers and winters of our globe, depending as truly as the annual ones do upon planetary motions, and like them also fulfilling some important ends in the economy of nature."

Personal.

William McLellan, a distinguished member of the Franklin county bar, and a most estimable citizen, died at his residence in Chambersburg, Pa, on the 20th inst.

It is just twenty-nine years since Garibaldi was a soap and candle-maker on Staten Island, New York harbor. He is seventy-three years of age.

Dean Stanley makes no gestures when preaching, and stands quite still. The story goes, that one Sunday, after returning from church, he asked his wife why the people looked so intently at him during the service. She replied, "How could they help it, dear, when one of your gloves was on the top of your head all the time?" It had dropped from his hat.

The head of the University of El-Azhar, at Cairo, the best known of Mahometan colleges, is a Jewish convert and the son of a prominent Israelite. Abbasi is his name. His conversion was, at the time of it, the subject of considerable comment. He has held the position since 1871, and has a salary of $10,000, with a palace to live in. About 10,000 students and 300 professors are under his control.

Books and Periodicals.

The Poems of Schiller, complete. Edited and Translated by Henry D. Wireman, author of "Gems of German Lyrics," "Lenore, from the German of Buerger, in the original Metre, with Introduction," etc., etc. Philadelphia: Ig. Kohler, No. 911 Arch St., 1879. Pp. 413. Price $1.25 in cloth and $1.75, with gilt edges.

Schiller has stood most deservedly as a prince among the German Poets. His poems have been read and admired by thousands of persons of all classes. They are worthy of being made accessible to the English reader, as has been done by the excellent rendering of them contained in the present volume. The poetry is smooth, whilst the rendering is true to the original both as to sentiment and pathos, as well as to the versification itself.

This edition is neatly printed and handsomely illustrated. It can be had through the Reformed Church Publication Board, on receipt of the price named, as is the case also, with the other publications generally, noticed from time to time in our columns.

F.

Littell's Living Age, No. 1845, October 25th, 1879. Contents: Dieppe, *Church Quarterly Review;* Godfrey's White Queen. Conclusion, *Blackwood's Magazine;* The Supreme God in the Indo-European Mythology, *Contemporary Review;* A Doubting Heart. By Miss Keary, author of "Castle Daly," "Oldbury," etc. Part XXIV., *Macmillan's Magazine;* A Tragic Idyll of Modern Life, *Spectator;* Madame Bonaparte, *Spectator;* Egliston and Brignal, *Spectator;* New Zealand Affairs, *Spectator;* A New Picture of the Czar, *Contemporary Review;* Poetry. Published every Saturday by Littell & Gay, Boston.

Wide Awake for November, 1879. Wide Awake for November opens with a good story for the boys, called "Tad's Telephone," by Kate W. Hamilton; and presently follows another fine article, also for the boys, "The Training School Ship *Minnesota*," by Mrs. Dickinson, with twelve pictures drawn on shipboard by Miss L. B. Humphrey. The boys too will be much interested in Mr. Benjamin's article on "Our American Artists," this one being about George L. Brown, the oldest of our landscape artists, and showing what a plucky boy he was. The funny four-page poem entitled "The Tragical History of Chang Fung Loo," with its comic drawings by Hopkins, will also be regarded by the boys as printed for their especial delight. Many will enjoy the story of "The Wonderful Trio," by Jane Howard, also "The Fun-and-Frolic Art School," by Stanley Wood, and "The Storks," a true story, by Susan Archer Weiss. The three serials, "The Dogberry Bunch," by Mrs. Catherwood, "St. Olave's," by Magnus Merriweather, and "Don Quixote," by John Brownjohn, all point toward conclusion. There are several fine illustrated poems in this number, notably one by Mrs. Margaret E. Sangster, "Baby's Picture," which Miss Lathbury illustrates with two large fine drawings. Others are "Pretty Polly Pansy," by Anna F. Burnham. The "First St. Martin's Summer," by Emma E. Brown, and "A Little Boy's Troubles," by Carlotta Perry. Palmer Cox has a capital hit, "The Wolf and the Goats," illustrated by a full-page picture. Only $2.00 a year. Ella Farman, Editor. D. Lothrop & Co., Publishers, Boston, Mass.

St. Nicholas for November opens the seventh volume of that magazine, with wider margins, thicker paper, twenty-eight additional pages, two frontispieces, a red-line title-page for the volume, sixty or more pictures, and fourteen short stories.

Among the chief features of the number are: a lively home story by Mary Mapes Dodge, the editor; a story by Sarah Winter Kellogg of "How some Dolls Broke the Law;" an indescribable story, "The Gudra's Daughter," written by Frank R. Stockton in his peculiarly funny style; a description of the Centaur Boys of Thrace and their games and "go-as-you-please" matches, with three illustrations by the humorous artist, F. S. Church; an ice-raft story of a boy who saved "Mrs. McGlinty's Pigs" from an icy death; an account, by a boy, of how he hunted Jack-rabbits in Kansas; a short story of the life of "The Last Dauphin," with a frontispiece portrait of the little prince, engraved from a painting by Greuse; and a thrilling historical story of the Black Prince and Philip the Bold, telling how when boys they *fought like heroes at Crécy and Poitiers. This last* paper is illustrated with two striking full page battle-pictures.

A new serial story of boy-pranks, fun, and out-door life, written by William O. Stoddard, author of "Dab Kinzer," and entitled "Among the Lakes," is begun with a lively installment; and there is an exciting account by Frank H. Converse of a lad who was left "Adrift on the Ocean," visited a wonderful volcanic island, and had many strange adventures.

An article by Olive Thorne, illustrated with eleven pictures by Jessie Curtis, describes the "Playthings" of all times and climes; and a clearly written paper with carefully prepared diagrams, tells how to make "A Few Pretty Things in Fancy Work."

The Very Little Folk have four pages of large type and four pictures to themselves; and the departments, "Jack-in-the-Pulpit," "Letter-Box" and "Riddle-Box," are crammed with funny items, the boys' and girls' letters, and riddles of all sorts.

Scribner for November. The November Scribner (of which 100,000 copies are printed) opens with two frontispiece portraits of Bayard Taylor, one engraved by Cole from the large photograph by Gutekunst, the other by Juengling from a replica of the bronze bass-relief by the sculptor O'Donovan, which was executed for Cornell University.

An interesting feature of this number is the first installment of "The Grandissimes," Mr. Cable's new story (and first novel) of Creole Life, which succeeds Mrs. Burnett's "Haworth's" and is to be one of the principal attractions of the magazine for the next twelve months.

Ably supplementing the part of "The Grandissimes" relating to the river, is the paper on the "Mississippi Jetties," by Mr. E. L. Corthell, the resident engineer at Port Eads. This is a detailed account of the difficulties, methods, and successful results of this great engineering project, a theme not heretofore treated in the magazines, and one of wide interest to the agricultural and commercial classes; there is a portrait of Captain Eads, and the work is made clear by plans. A timely paper on "The Agricultural Distress in Great Britain" is contributed by Mr. P. T. Quinn, of the New Jersey State Agricultural Association. A strong contrast to this state of affairs is presented by Mr. Henry King's "Picturesque Features of Kansas Farming," which incidentally shows an unexampled state of prosperity; Kansas types of character, the Spanish ranchero, the Mennonite villages, the prairie fire, and the negro exodus form the chief topics of a paper remarkable as a successful piece of literary work. Illustrated papers of an interest somewhat allied to these are on "Rare Lawn-Trees," by Mr. Samuel Parsons, Jr., of Flushing, L. I., and on "Success with Small Fruits" by Rev. E. P. Roe, of Cornwall, N. Y.

Nine other papers give variety to the number, viz.: an account by Clarence Cook of "Mr. Morris Moore and his Old Masters," with three engravings, including one by Cole of the celebrated "Apollo and Marsyas" of Raphael, discovered and owned by Mr. Moore, a painting which it is hoped may be purchased for America; the first part of Mr. E. C. Stedman's critique of Bayard Taylor's poetry and literary career, involving the consideration of other American literature before the war; a curious study of "How Animals get Home" by Mr. Ernest Ingersoll, whose conclusion is against any special "homing instinct" a picturesque illustrated article by Mr. W. H. Rideing on "The French Quarter of New York;" Extracts from the Journal of Henry J. Raymond," edited by his son, Mr. H. W. Raymond, and principally devoted to reminiscences of Webster and the campaign of 1848, including Webster's opinion of Clay; a paper on the habitat and game qualities of "The Michigan Grayling," by the late Thaddeus Norris; the fourth installment of Mr. Henry James's "Confidence," in which the scene changes to America, and two clever pieces of romance,—one a story of Americans in Europe by Mrs. Elizabeth A. Read entitled "A Sigh," and the other of the Schleswig-Holstein war, by Mr. H. H. Boyesen, entitled "Ilka on the Hill-top" and introducing a Swiss yodeling song.

The poetry of the number is contributed by Austin Dobson, Mary Mapes Dodge, Charles G. D. Roberts, William C. Bonaparte Wyse (three sonnets on his cousin, the Prince Imperial), Mary J. Jacques, and Eliza C. Hall.

In his department "Topics of the Times," Dr. Holland writes upon the usual variety of subjects.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. T. J. BARKLEY, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 29, 1879.

MISSIONARIES FROM THE HEATHEN.—THEIR ZEAL.

The unparalleled efforts of Christians to carry the Gospel into heathen lands seem to have fired the Pagans themselves with missionary zeal. The Shinto sect of Buddhists in Japan have just completed a college at Kioto in which 600 students will be trained for proselyting purposes, some being prepared for missions to Europe and America. It has recently established a flourishing mission in China.

We saw it noticed too, the other day, that a Chinese philosopher had come to this country to teach the doctrines of Confucius, whose system he thinks superior to Christianity. He appears to be an intelligent man, and we have no doubt he will have followers, for worse things have taken root in the soil of men's hearts when they have ignored Divine revelation and constructed human theories which they hoped would solve the problem of the world's evil. The awful mistake of the French encyclopædists in the XVIII century, who exalted Confucius and Socrates above our divine Lord, and tried to show that the holiest truths known to man were of Pagan origin, stands as wonderful proof of the way those who reject Christ, are laid open to the inroads of Antichrist; and it is just this vain struggle that humanitarians of the present day are *trying to repeat, in the false hope* of better success.

Confucius lived five hundred years before Christ, and his system of morals was perhaps better than any that found place in Greece and Rome, but with all the popularity he enjoyed, and the coincidence of some of his maxims with passages in the Sermon on the Mount, his works have had no perceptible influence upon the moral condition of the Chinese, for only the cold formalities and conventionalities which he taught have survived, while the teachings of the rejected and Crucified One, have gained favor and exercised an elevating power wherever proclaimed. The difference lies in the Divinity of Jesus, and in the enlightening, regenerating power of the Holy Ghost, which puts to nought the sublimest ethical systems men may devise; and there is no danger that Christianity will not throw them off to their confusion. We do not think, that any number of Chinese sages, re-enforced by all the missionaries the Buddhists of Japan will create much more than a ripple in the world's thought. That wave has long since spent its force, and although individuals may be carried upon its white crest to their own destruction, it will soon be lost in the ocean of eternal truth.

But what strikes one forcibly is that the better class of Pagan thinkers feel the necessity of the spirit of missions. They have been aroused to the fact which seems to be true as any law in the world of nature or of grace, that any thing which does not assert itself by aggressive movements must soon die out. Its followers will soon die of moral *ennui*, and become a prey to that which is more positive. This fact is borne out even in the history of Christianity. The individual man, or the denomination of Christians that does not increase its strength by efforts to propagate the truth will not only fall back, but wither as a lifeless branch. The constitution of our holy religion, is such that all true believers will become apostles, and only they who are active in spreading the truth, will be likely to grow. If the love which constrains men to have others share their blessings be wanting, the case is a sad one.

A missionary spirit will give any particular branch of the Church strength and prominence. Its members instead of spending their energies in fighting one another, will put forth united effort for the promulgation of the truth. Zeal in an imperfect system, and even in a bad cause is a great matter. Earnest, positive teaching, connected with outward activity, raised Confucius to almost divine honors in a nation that comprises nearly one fourth of the population of the globe; and inspired the followers of Mahomet with an enthusiasm that made them take up the sword, under the banner of the false prophet. In the Church it gave Ignatius Loyala a prestige, which as some Presbyterian divine has said, "might well teach a lesson to Protestants." This same earnestness has enabled zealots and heretics, to establish sects, whose influence has been recognized as elements in the Church's history.

And if good mixed with evil, and even absolute falsehood have gone on to enlargement under the impulse of a missionary spirit, what might not be expected if equal zeal were manifested in the propagation of the simple, yet sublime truth as it is in Jesus.

The revival of the missionary spirit among the Mongolians will not be without its effect. It will bring to the front old intellectual subtleties among their learned men, and help to set the prejudices of the masses, but we repeat, Christianity has nothing to fear in the end. The triumph is certain, but let us not forget that God works through us, and that if we sink into apathy the responsibility of delay will rest upon us.

We suppose that the Board of Foreign Missions will soon make an appeal to the Church for means to commence its work in Japan. We do not know the amount that will be required, but if $10,000 should be asked this year for buildings, etc., our people should raise it without a murmuring word.

UNITY AND PEACE.

There may be peace between two nations, even if the difference between them be so great that they could not possibly become one body politic. Two Christian denominations may be on the most friendly terms with other; they may even hold in common the essential truths of Christianity; and yet may not be prepared to unite as a single organization. So far as they are, each one, parts of the Church universal, they are in organic union, while they must still remain separate as to denominational organization, on account of peculiarities in each, that, for the present at least, cannot be reconciled. Thus nations, and religious societies, exist apart, *in peace*, each endeavoring to fulfill its own particular mission, in its own way.

Then it would seem to be plain enough, that there should be in every Church organization not only peace, but also unity. Parties and cliques in a Christian body, or denomination, are greatly to be deplored, and are most prejudicial to its interests. All the parts and members should be united in sentiment and action, thus keeping "the unity of the Spirit in the bond of peace." The members of the same body cannot be fundamentally divided in sentiment, and still maintain the true unity of the body. To attempt it would be to force what should exist only in the freedom of fellowship and love. In such case there might be an apparent, but not a real, inward peace. The peace which is produced in Christian hearts by the divine Spirit is not easily disturbed; like charity, it "suffereth long, and is kind—is not easily provoked, thinketh no evil;" but it can make no compromise with heresy and falsehood. By these the unity of the Spirit is perverted or broken, and so, therefore, the bond of peace, the two going together.

But there are different methods by which divine truth—the saving truth of the Gospel—is apprehended. We, of the Reformed Church, receive, all alike, the Holy Scriptures as the only infallible Word of God to men—the only perfect rule of faith and practice; yet, surely, the unity of the Spirit and the bond of peace need suffer no violence, if there should be among us difference of opinion in regard to some things in the Bible. We all believe the Heidelberg Catechism to be a faithful presentation of divine truth; nevertheless, it would be little less than miraculous if we were all precisely of one mind respecting it. If we are united in essentials, no man shall take from us our liberty in things doubtful. Protestantism does not mean escape from the conscience binding tyranny of popery to the same thing of another name. The reformation was not a leap from the frying-pan into the fire.

The same may be said in reference to cultus, ritual, mode and order of worship—but we will leave that, with our earnest prayers, to the care of the Peace Commission. K.

SYNOD OF THE POTOMAC.

This Synod commenced its annual sessions in Frederick City, Md., on Wednesday evening, October 22d, at 7½ o'clock. The opening sermon was preached by the retiring President, the Rev. Dr. Moses Kieffer, from Isaiah xxi. 11 and 12. "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." The speaker considered the language of the text, in its application to the present and future of the Church. The discourse abounded in metaphysical thought, and contained many truly striking passages. As no synopsis of the discourse would do justice to it, we will not attempt to give one. He closed with three practical inferences: First, The importance of cultivating a spirit of unity; Second, The duty of studying the signs of the times, and Third, The propriety of encouraging a spirit of inquiry. The speaker had the attention of the audience throughout the delivery of his discourse. The liturgical services were conducted by the Rev. Dr. A. H. Kr[illegible] and M. L. Shuford.

At the close of the discourse, the Synod proceeded to make out the roll, and effect an organization. Rev. Dr. Joseph W. Santee, of Cavetown, Md., was elected President, after which it adjourned until the next morning at 9 o'clock.

The Synod met on Thursday morning at the hour to which it stood adjourned. Several new members appeared and were enrolled, after which the Synod completed its organization by the election of the Rev. Dr. I. S. Weisz, of York, Pa., Corresponding Secretary. Dr. L. H. Steiner was subsequently re elected Treasurer.

The Rules of Order were read, the bar of the house defined, and the hours for opening and closing the present sessions determined. The several Standing Committees were announced by the President. Documents intended for Synod were received and referred to the respective Committees, to whom they belong. The Synod then adjourned until 2 o'clock, P. M.

The early part of the afternoon session was occupied in receiving and acting on the report of the Committee on Minutes of Synod. The items which it brought to attention were of a miscellaneous nature, and final action on the most of them was deferred.

The fixing of the time and place of meeting for the next annual sessions occupied considerable time, and elicited a more than usual degree of interest. Woodstock, Va., and Newton, N. C., were put in nomination, and very strong appeals were made in favor of the latter place. When a vote was taken, however, it was found to be in favor of Woodstock by a very small majority. The meeting is to take place on the second Wednesday of October, 1880, at 7½ o'clock, P. M.

Several names were added to the roll during the afternoon. The attendance of the members on the sessions of Synod is large, and the meeting promises to be one of more than usual interest.

On Thursday evening, the Rev. Dr. G. W. Welker, of North Carolina, preached by appointment of the Committee on Religious Services, from Matt. xi: 3, "Art Thou He that should come, or do we look for another?" After referring to the circumstances which occasioned John the Baptist to have this question put to Jesus, and the reply which the Saviour returned, the speaker endeavored to unfold the nature and purpose of Christ's coming into the world. In doing this he dwelt successively upon the following points: First, Christ reveals Himself in His law. Second, He makes expiation for sin and reconciles man to God. Third, He meets the demands of His people by imparting unto them power to become the sons of God. Fourth, He is in perfect sympathy with fallen man, who is seeking deliverance. Fifth, He is present with His people and lives with them in all their acts of worship. Sixth, He realizes the hopes of His people in that He unites them together in His Church. Seventh, He comforts and strengthens His people in that He assures them of eternal life.

The discourse was eminently practical, and seemed to be well received by the large congregation present. The liturgical services were conducted by the Rev. W. C. Cremer and Dr. I. S. Weisz.

Friday morning's session was taken up with discussing a number of topics brought to the attention of Synod through the Committee on Overtures. Quite a lengthy and interesting debate was occasioned by a communication from the consistory of a congregation in Cumberland county, Pa., asking Synod to accept a bequest of two hundred dollars made to Synod, the proceeds of which annually are to go to the benefit of said congregation. A diversity of opinion in reference to the propriety of accepting said trust prevailed. It was argued by some that it would be a bad precedent to accept it, as it would open the way for burdening the Synod with any number of similar trusts. On the other hand, it was maintained, that the precedent which would be established by refusing to accept the trust, would work disastrously to the interests of the Church, in discouraging persons from giving legacies for benevolent purposes to the Church. The Synod ought rather cheerfully to accept all such trusts, to whatever extent they may be multiplied, as there is but little danger of their becoming too numerous. The latter view eventually prevailed, and the Trustees of Synod were accordingly authorized to accept the trust, and instructed to execute a release to the executors of said estate, upon their paying over the amount of the legacy in question.

Shortly after the opening of Friday afternoon session, the Committee on Religious Services announced the different appointments made for services during the present sessions. After some further items of minor importance were disposed of, the Committee on Publication submitted their report, which was taken up and discussed during the remaining portion of the afternoon session. Before it was disposed of, the hour of adjournment arrived.

Friday evening was devoted to the discussion of topics relating to Sunday-Schools. Elder G. S. Griffith presided on the occasion. The services were opened with the singing of a hymn, and the reading of a portion of Scripture and prayer by the Rev. C. Clever.

The first topic discussed, was, "The Sunday-School as a Means of Christian Nurture." The discussion was opened by the Rev. Dr. G. L. Staley. He started out with asking and answering the question, What is *nurture?* followed by the still further question, What is *Christian* nurture? He then proceeded to show by what means the object aimed at by Christian nurture can be best reached. This, he said, it was his purpose to do first, in a negative, and then, in a positive form. From the manner in which he entered upon this portion of his remarks, it was evident that something interesting and profitable was about to be advanced, when he was cut short by the iron ten minute rule, to the evident disappointment of the audience.

The same topic was further discussed by the Rev. W. I. Stewart. He spoke of the Sunday-School as the arm of the Church, accomplishing in its sphere, the same work performed in the Church. It first takes care of the children of the Church; but it does not stop there. It seeks also to bring under its care those outside the Church, and to throw around them its healthful and saving influences.

The second topic discussed, was "The Preparation Necessary on the part of the Teacher before he comes before his class." The discussion was opened by the Rev. J. F. Schontz. He first referred to the difference between a transient and a regular teacher, and then dwelt upon the particular preparation which is necessary to teach a Sunday-School class with success. This he considered under the different aspects of personal, social, mental, spiritual, and sympathetic preparation. He was followed by the Rev. Dr. A. Wanner, who dwelt first, upon the preparation of the head, and then, upon the preparation of the heart.

The third topic discussed, was, "The Catechism as the Text-Book of distinctive Doctrine in the Sunday-School." The discussion on this topic was opened by the Rev. F. F. Bahner, who dwelt more especially upon the difficulty of successfully uniting the Scripture Lessons and the Catechism in the Sunday-School, as realized in his own experience in Sunday-School work. He was followed by the Rev. Dr. S. N. Callender, in some very interesting and instructive remarks, bearing upon the difference between the instruction addressed to the intelligence, and that addressed to the will. The one was adapted to impart knowledge and the other to lead to efficient practical work. The brief time allowed did not permit him to develop his thoughts, as fully as he evidently desired, and as was necessary to give to them the full practical effect they were intended to have.

The Rev. Dr. Higbee, Dr. M. Keiffer, C. Clever, and others, made some brief but interesting remarks, bearing upon the topics discussed. The services were interspersed at intervals, with the singing of a few verses of a hymn. The whole occasion was one of special interest, and, though the services were somewhat protracted, yet the interest of the large audience present was well kept up to the close.

The discussion of the report of the Committee on Publication, under consideration at the close of Friday afternoon session, was resumed on Saturday morning. The whole session was consumed without reaching any definite conclusion. F.

A NEW CHRISTMAS SERVICE.

We have published a new Christmas Service, prepared by an experienced hand. It comprises eight closely printed double column pages, and contains quite an interesting variety of matter. It will be sold at the rate of three cents per copy for ten or more copies. Please send for a specimen copy before arranging your services for the approaching Christmas. Address, Reformed Church Publication Board, 907 Arch Street, Phila. F.

Notes and Quotes.

Rev. J. A. Seiss, D. D., retires from the General Editorship of the *Lutheran* and *Missionary*, after many years of service, and Rev. Dr. G. F. Krotel takes his place.

Some of our exchanges think the fact, that the "Walking Match" is not to be held in this country next year, should be mentioned on Thanksgiving-Day, as a National deliverance and a special mercy.

The statistics of the Protestant Church in Berlin for 1878, reveal some curious facts. Only 69 per centum of the Protestant children born there in the year were baptized; only 35 per centum of the marriages of Protestant couples were solemnized by a minister; and only 4,774 of the 9,535 Protestants who died were buried with religious services. If this is a reactionary movement against what became to be in many cases mere forms, it also indicates a decline in piety.

Rev. Dr. N. Brown writes to the American Baptist Union, under whose auspices he has labored for six years, that he has completed a translation of

the New Testament into the Japanese He doubts "if there is any Eastern language into which the New Testament could be translated in a shorter time or one capable of expressing more naturally and truthfully the thought of the original." He transferred only two or three words in Greek—such as "Amen" and "hyssop."

The Illinois Methodist Conference has passed resolutions recommending, that caution be exercised in receiving traveling evangelists, who must not be permitted to hold services except with the permission of the pastor in charge. The Conference also condemned those camp-meetings where gate fees are taken, where Sunday excursion trains are encouraged, and where unnecessary trafficking is carried on. Better, says the Conference, do without camp-meetings than to have them with such objectionable practices.

The Duke of Argyll, in a recent address in a Presbyterian Church in Scotland, remarked that a movement had been set on foot for the greater liberty of worship in the Presbyterian Churches. Thirty years ago, he published a book in which he stated that, without giving up extempore prayer, he would like to have a short liturgy in addition. He held that opinion still, if possible, more strongly than ever. The service in Presbyterian Churches should be improved, and rendered as attractive as possible.

AN IMPORTANT WORK.

The editor of the "Lives of the Leaders of our Church Universal," Henry Mitchell Maccracken, D. D., of Toledo, Ohio, has kindly furnished us with a number of copies of this work with our imprint on it, to be sold through the agency of our Publication Board. It is a handsome volume of eight hundred and seventy-three pages, and sells at three dollars per copy, on the receipt of which sum it will be sent to any address that may be given.

The work is an exceedingly comprehensive one. It embraces brief sketches of the lives of the leaders in the Church from the days of the successors of the Apostles to the present time. The lives by European writers, from the German, as edited by Dr. Ferdinand Piper, Professor of Theology in the University of Berlin, are translated into English and edited, by Dr. Maccracken. To these are added sketches of lives, prepared by American writers, embracing, among others, the leaders of the several religious denominations in this country.

The sketches, though brief, are yet full and comprehensive as far as they go. They will serve to give the reader a clear idea of the personages to whom they relate, and of the great work they were instrumental in accomplishing. The work is, indeed, in this respect, a "Multum in Parvo." It should be in the hands of every intelligent layman, as well as in the library of every minister of the gospel. To all such, it will afford interesting and valuable information, as well as important aid.

Our engagements have permitted us thus far to read only a few of the sketches. Among the rest, we naturally turned to the sketch of the life of Michael Schlatter, the founder of the Reformed Church (German) in this country. It is from the pen of the Rev. J. H. Good, D. D., of Tiffin, Ohio, and is a clear and well-written statement of the life and character of its subject, and of the marvellous work he performed in the interest of the Germans in this country, connected with the Reformed Church, the representative on American soil, of one of the two Churches, into which the Reformation Church was early divided in the mother country.

Another sketch, to which our attention was also naturally attracted, as relating to the Church in America, is that of Philip William Otterbein, the founder of the United Brethren Church in America. It is from the pen of Bishop J. Weber, of Dayton, Ohio, and is well written and pervaded by a most excellent spirit, distinctly recognizing his relations to the Reformed Church, without indulging in anything that may be construed as reflecting on her spirit or character. We miss in it, however, the recognition of the fact, that Mr. Otterbein never severed his connection with the Reformed Church, but stood in it *rectus in ecclesia* to the day of his death; and that the church he served in Baltimore was a Reformed church, which title it bears in its charter to the present day. He also speaks of him as a *bishop*, whereas the title bishop was not known in the United Brethren Church, until its full organization in the adoption of a regular system of order and discipline, some time after his death. He, as well as Newcomer, served the incipient denomination for some time as a leader under the title of Superintendent.

We cannot enter further into particulars as to the character of the work at present. We, however, do not hesitate to commend it most cordially to favor. F.

PROCEEDINGS OF THE LOWER CONFERENCE OF VIRGINIA CLASSIS.

The Lower Conference of the Virginia Classis met in regular session on Tuesday evening, October 7th, in the Reformed church, Martinsburg, W. Va., Rev. Jno A. Hoffheins, pastor.

The *pastor loci* was President, and Rev. Chas. G. Fisher was continued as Secretary. Elders Henry J. Seibert, C. W. Dole William Cushwa, Chas. P. Matthew, and W. J. Hensel, of the Martinsburg congregation, were admitted to seats as advisory members, and Rev. Robert D. Roller, of the Protestant Episcopal Church, being present during a part of the sessions, was invited to a seat and to take part in the proceedings of the Conference.

Four sessions were held—the last on Wednesday evening—continuing until a late hour. The following subjects were treated by the several members named, and were afterwards further discussed by the members of the Conference; viz.: "The Relation of the Members to the Congregation and to one another," by Rev. G. H. Martin, D. D., Woodstock, Va.; "Systematic Benevolence," by Rev. John C. Bowman, Shepherdstown, W. V.; "The Meaning and Necessity of the Service Preparatory to the Holy Communion," by Rev. Chas. G. Fisher, Winchester, Va.; "The Duty of Elders, Deacons and Members relatively to the Pastor," by Rev. Hy. St. John Rinker, Lovettsville, Va.

The sessions were all well attended by the members of the congregation at Martinsburg. All seemed to manifest a deep interest in the different subjects presented, and they no doubt derived great benefit therefrom, and it is to be hoped, the effect may be that all will hereafter be more diligent, zealous and active in things pertaining to the Church. It was felt by the members of the Conference—as they have felt on other occasions when met together—that it was, indeed, good to be there, and that they were well repaid for the time spent, and the services rendered.

Pastor Hoffheins is evidently doing a good work for the church at Martinsburg, and, as a true pastor does, has a care for the wants and interests of his people.

At the close of the services on Wednesday morning and afternoon, according to previous announcement, offerings were received from the congregation in behalf of Foreign Missions, and quite a handsome sum was gathered into the treasury.

The members of Conference were hospitably entertained by pastor Hoffheins and the members of his congregation, during their stay among them, and all have good reason to remember this meeting of Conference.

The next meeting will be held in the Centenary Reformed church, Winchester, Va., on Tuesday, January 20th, 1880, at 7 o'clock, P. M.

SECRETARY.

PITTSBURGH SYNOD.

This Synod held its Tenth Annual Sessions in Grace Reformed church, Pittsburgh, Pa., from the 8th to the 13th of October, 1879. Rev. J. M. Titzel, the President, preached the opening sermon from *Rom. i.* 16, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." After the sermon, the Synod was formally opened with divine service and the roll made out.

Members present during the Sessions.

Westmoreland Classis.—Ministers: Jacob F. Snyder, John I. Swander, John W. Love, D. B. Lady, J. M. Titzel, John McConnell, S. Z. Beam, Lucian Cort, C. R. Dieffenbacher, James Grant, B. B. Ferer, J. Dotterer, G. D. Gurley. *Elders:* Philip Hill, Henry Hugus, Eli Sell, L. P. Naly, Jos. Cort, Wm. Barnhart, M. Borts, Geo. Hugus, M. Soxman.

Clarion Classis.—Ministers: Henry Hoffman, D. S. Dieffenbacher, A. K. Kline, John Wolbach, M. H. Diefenderfer, J. B. Thompson, T. R. Dietz, Geo. A. Whitmore, J. M. Evans. *Elders:* David Knoble, Samuel Barndt, Fred. Bonnet, Wm. Allshouse, Isaac Shaeffer, Henry Bush, John Crick.

St Paul's Classis.—Ministers: Jos. H. Apple, F. P. Hartmetz, Josiah May, F. Pilgram, J. W. Pontius, F. B. Hahn. *Elders:* Samuel Flaugh, C M Bousch, Henry Richael, Benj. Hail, Edwin Ash.

Somerset Classis.—Ministers: H. F. Keener, A. E. Truxal, L. D. Steckel, C. U. Heilman, W. H. Bates, S. R. Bridenbaugh, J. S. Wagner. *Elders:* Philip Hay, John Thompson, Conrad Poschman, John Smith, W. G. Knepper, Samuel Musser, M. Brubaker.

Allegheny Classis—Ministers: T. J. Barkley, T. F. Stauffer, F. A. Edmonds. J. W. Alspach, H. D. Darbaker, Charles Knepper, W. F. Lichliter, J. M. Souder, W. B. Sandoe, C. Gumbert, J. W. Knappenberger. *Elders:* T. J. Craig, John Burry, Wm. Ellenberger, J. W. Dersheimer, Daniel Kamerer, Geo. F. Rahauser.

Advisory Members: Dr. S. R. Fisher, Rev. C. A. Limberg and Theodore Appel, D. D.

Officers.

Rev. A. E. Truxal, of Somerset, was elected *President* by acclamation.

Rev. H. D. Darbaker was chosen *Cor. Sec.*

Elder T. J. Craig, after his report was read, was re-elected *Treasurer.*

Rev. H. F. Keener is *Stated Clerk.*

Regular Committees.

The following were the chairmen: *Religious Services:* Rev. T. J. Barkley. *Synodical Minutes:* Rev. D. S. Dieffenbacher. *Classical Minutes:* Rev. T. F. Stauffer. *Overtures:* Rev. J. W. Wolbach. *Examination, Licensure and Ordination:* Rev. J. W. Love. *State of the Church:* Rev. J. M. Titzel. *Missions—Home and Foreign:* Rev. D. B. Lady. *Theological Seminary:* Rev. F. Pilgram. *Institutions of Learning:* Rev. H. D. Darbaker. *Education:* Rev. S. Z. Beam. *Publication:* Rev. C. U. Heilman. *Finance:* Rev. J. W. Pontius. *Nominations:* Rev. J. H. Apple.

Elder C. M. Bousch presented a memorial from St. Paul Classis, touching their finances, asking exoneration from all arrearages on Synodical apportionments on the ground of too heavy assessments. This was referred to a special committee, consisting of Revs. J. I. Swander, A. K. Kline and Elder Geo. F. Rahauser. This committee reported, that they had considered the statement made by Elder C. M. Boush, chairman of a classical committee, and unanimously agreed in recommending to Synod, that the request for exoneration be granted: provided, however, that this recommendation, if adopted, shall not affect the Synodical apportionment of last year.

Religious Services.

Thursday Evening: Sunday School Meeting. Altar services by Rev. S. R. Bridenbaugh. Addresses by Rev. S. Z. Beam, Jos. H. Apple, D. S. Dieffenbacher, J. W. Love, A. K Kline and L. D. Steckel. *Friday Evening:* Sunday School Meeting. Altar services, Rev. T. F. Stauffer. Addresses by Revs. C. R. Dieffenbacher, Dr. S. R. Fisher, and H. F. Keener. *Saturday, 3 o'clock, P. M.:* Preparatory Services. Sermon by Dr. S. R. Fisher. Altar services, Revs. S. R Bridenbaugh and G. D. Gurley. *Sunday, at 9½ A. M.:* Sunday School Services. Addresses by Revs. H. F. Keener and C. U. Heilman. *Sunday, at 10½ A. M.:* Communion Services. Sermon by Rev. J. H. Apple. Altar services by Revs. A. E. Truxal and F. Pilgram. *Sunday Evening:* Missionary Meeting. Addresses by Missionary Superintendent Theodore Appel, D. D. and others. Trinity Reformed Church, Wilkinsburg, at 3 P. M., Rev. S. Z. Beam. St. Paul Reformed Church, 44th St., at 10 A. M., Rev. F. P. Hartmetz. Brush Creek Reformed Church, at 10 A. M., Rev. F. B. Hahn. Emsworth Presbyterian Church, 10½ A. M., Rev. D. S. Dieffenbacher. At 7½ P. M., Licentiate R. C. Bowling. Trinity Lutheran Church, Stockton Ave., Allegheny, A. M., Rev. B. B. Ferer. 7½ P. M., Rev. D. S Dieffenbacher. Wylie St. U. P. Church, 10½ A. M., Rev. G. D. Gurley. 7½ P. M., Rev. S. R. Bridenbaugh.

Synodical Minutes.

The first item in the report of the committee brought up the Peace Commission. This item, and also the second and third items of the same report, together with an overture on the subject from the Synod of the U. S., were referred to a special committee, consisting of Revs. J. M. Titzel, L. D. Steckel, J. H. Apple, and Elders H. Hugus and Philip Hay. Their report was made the order of the day for Saturday, at 10 o'clock, A. M. At this time the special committee reported substantially as follows:

Resolved, That according to the action of General Synod, this Synod is entitled to a delegation of two ministers and two elders in the Peace Commission.

Resolved, That a committee of five, one from each Classis, be appointed to nominate for election four ministers and four elders, to represent this Synod in said Commission, and that the two ministers and the two elders receiving the highest number of votes be the delegates from this Synod, and the others their alternates in the order of the number of votes received.

Resolved, That the election be made the order of the day for Monday, at 11 A. M., and that the half hour immediately preceding be spent in devotional services.

Resolved, That the churches of this Synod be requested to pray for God's blessing on the Peace Commission, in the regular Lord's Day services, and also in the week-day services held immediately preceding the meeting of the Peace Commission and during its sessions.

As touching the overture from the Eastern Synod,

Resolved, That this Synod does not deem it necessary to give an expression of opinion as to the manner in which the different tendencies in the Church should be represented in the Peace Commission.

Resolved, That we concur in the opinion of the Eastern Synod, "That in order to carry out the spirit of the General Synod, it is necessary that the conclusion reached by the Peace Commission should be unanimous."

The election was held as provided for in the above resolution, and resulted in the following choice: Revs. John M. Titzel and Jos. H. Apple, and Elders C. M. Bousch and T. J. Craig. Alternates, Revs. D. S. Dieffenbacher and A. E. Truxal, and Elders H. L. Baer and W. R. Barnhart.

The other matters brought before the Synod in the report of the above committee were not of general importance.

Classical Minutes.

The committee on the subject reported, that Allegheny Classis persisted in requesting Synod to reconsider its action in reference to the Russell claim and declined to apportion it. This was referred to a special committee, which reported [the following action: Inasmuch as all the Classes were represented on the floor of Synod when the action was taken with reference to the claim of Dr. Russell, therefore each Classis is morally bound to pay the amount apportioned upon it for the purpose, and that the Corresponding Secretary be instructed to inform Dr. Russell, that Synod has apportioned his claim upon the Classes, but thus far the matter has not been fully attended to. Adopted.

Somerset Classis referred the Cumberland Mission to Pittsburgh Synod for an answer to the question, "Who has to pay the note of $1000 given by Revs. Geo. H. Johnston and J. Ruhl, committee, in the name of Pittsburgh Synod?" This was referred to a special committee, which reported that Synod should make provision for the payment of said note. Adopted, and determined that $500 shall be apportioned upon the Classes in designated sums this Synodical year, and the other $500 next year, and that voluntary pledges be taken from the members of Synod, on the payment of which they shall receive credit on their Classical apportionment. Pledges were taken amounting to $361.

Overtures.

Several brethren sent in excuses for absence and were excused. The Synod of the United States overtured this Synod to elect *one* of a committee of three to select a series of S. S. Scripture lessons and prepare comments on the same for the coming year, and that this be done annually hereafter. This was referred to the Committee on Publication, and Synod declined to comply with the request, expressing itself satisfied with any arrangement the other two Synods might make for this purpose.

The other items of the report of the Committee on Overtures were disposed of as already noticed.

There were no applications for examination, licensure or ordination, hence this fact was only reported by the committee.

[TO BE CONTINUED].

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. R. L. Gerhart has entered upon his duties in the Lewisburg charge, and preached his opening sermon on the 19th of October. His post-office address is accordingly changed from Riegelsville to Lewisburg, Union county, Pa.

At a communion held at Ridgley, Md., Rev. J. Hannabery, pastor, on the 19th of October, two persons were added to the church, one by confirmation and one by certificate, the former the head of a family. Between sixty and seventy persons communed. The prospects of the mission are looking up, and pastor and people feel encouraged. Rev. E. H. Dieffenbacher, of Wyoming, Del., was present and assisted the pastor in the services. Elder Jacob G. Brown, from Wyoming, Del., who has the Church in his heart and his heart in the Church, was present, together with several other friends of the mission. The pastor says it was good to be there, and the occasion will long be remembered by those who were present.

On Saturday, the 11th of October, Rev. D. F. Brendle, a correspondent informs us, received, by the rite of confirmation, twenty young persons into full membership of the Arndt's Reformed church. These persons had been faithfully instructed in the Heidelberg Catechism, all the important questions of which they had thoroughly committed to memory. These had been explained and simplified by asking many other questions, until the most difficult ones were understood.

This was one of the finest classes he was ever privileged to confirm, to which he also devoted much time and attention. The exercises on Saturday consisted of questions and answers on the Catechism and singing, which, with the preparatory services, occupied more than two hours. A large and attentive audience was present, as is usually the case on such occasions. This was a happy and refreshing time for all. Some remarked, "This makes me feel young again, and brings vividly before my eyes, the happy occasion of my confirmation, when I gave my heart to God." In this congregation are many good Christians, who love the Lord Jesus Christ. On Sunday following, these all surrounded the table of the Lord and partook of the emblems of the body and blood of their dying Lord. The occasion was a blessed one. Well done, good and faithful servants, continue in your faithfulness, and you shall enter at last into the higher joys of your Lord!

In connection with a communion held in church at Hilltown, Pa., Rev. H. F. Seiple, on the 19th of October, fourteen persons were added to the church by confirmation. The number of communicants was large. The pastor was assisted in the services by the Rev. L. C. Sheip.

Rev. Samuel G. Wagner, pastor of St. John's Reformed congregation, Allentown, Pa., was handsomely remembered by his people on the 20th anniversary of his marriage According to the account published in the *Chronicle and News*, quite an ovation was given to him at the "Academy" on the evening of the 21st inst. The presents made were useful, and the good feeling that prompted them was worth more than all. On the Saturday previous, Mr. Wagner's house had been visited by friends, who left valuable tokens of regard, and the next day the recipient acknowledged the expression of regard over the altar of the church in which he ministers.

SYNOD OF THE POTOMAC.

The following interesting statistics have been furnished us by the Rev. J. D. Zehring, of his labors during the last fifteen years:

In June, 1864, he resigned the Host charge, Berks county, Pa., and accepted of a call from Emanuel's charge, York county, Pa., in which charge he has continued to labor since that time. From June, 1864, to June, 1879, he preached in the four congregations of his charge fourteen hundred and eighty-six times. During this time, he failed to fill only two appointments, and then on account of sickness. He conducted four hundred and twenty-eight funeral services; baptized eleven hundred and twenty-eight persons, including fifty-one adults; confirmed eight hundred and thirty-four, from thirty-eight catechumen classes, averaging from three to forty-five in a class; and officiated at two hundred and eighty-six marriages. In performing these several services, he traveled ninety-seven thousand, one hundred and eleven miles, more than eleven times the distance around the globe. Surely our brother has been in labors abundant He tells us, that he is as well as ever he was, except that his right arm is paralyzed, so that he is obliged to write with his left hand.

The meeting of the lower conference of the Classis of Virginia, in the Reformed church, Martinsburg, W. Va., was followed with service preparatory to the holy communion on Sunday, the 12th of October. On Friday evening, two young persons were confirmed. One other addition was made by certificate. The services were well attended, the number of communicants large; of the entire country membership but six were absent, and four of them because of sickness. The preparatory service on Saturday afternoon was more largely attended than any other during the present pastorate The contributions for missions, home and foreign, during these services, amounted to almost thirty dollars.

At a communion held on the 19th of Oct., in Washington, D. C., at which time Rev. Dr. Russell closed his relations with the Washington Mission, ten persons were added to the membership. In a little more than nine months, the congregation has more than doubled its numbers, in that time having received twenty-five adults, and with them seventeen baptized children. Of the present forty five members there are thirteen of the original fifteen. Until he enters upon some other field of labor, Dr. Russell's post-office address will remain as at present, 1922 Ninth St., N. W. Washington, D. C.

PITTSBURGH SYNOD.

Rev. B. B. Ferer, during the fall communions held in two congregations of the Pleasant Unity charge, received by confirmation and certificate thirty-eight new members. In one of the congregations, with a membership of ninety-eight, all but eight communed. He is meeting with encouraging success in this his first field.

WESTERN CHURCH.

The post-office address of the Rev. Henry Bair has been changed from Millersburg, Elkhart county, Indiana, to Angola, Steuben county, Indiana, the latter place being more convenient than the former. F.

ALMANACS FOR 1880.

Both editions of the English Almanac, for the East and the West, have been issued. The former can be obtained from the "Christian World" office at Dayton, Ohio, and the latter from the Reformed Church Publication Board, 907 Arch street, Philadelphia. Orders will be promptly attended to. They will be sold at the following reduced rates:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on receipt of seven cents in postage stamps.

GERMAN ALMANAC.

We have procured a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rates at which they can be procured from the publishers, namely: A single copy sent by mail on receipt of 12 cents in postage stamps; 1 dozen, 90 cents, to which 17 cents must be added for postage when sent by mail. When fifty or more copies are ordered, and they are sent by express, 7 cents per copy will be charged.

Married.

On the 6th inst., at Hagerstown, Md., at the residence of the bride's parents, by Rev. J. Spangler Kieffer, Mr. Wm. T. Hamilton Barr, of Elizabeth, N. J., to Miss Mary E., eldest daughter of Mr. D. C. Aughinbaugh, of Hagerstown, Md.

On Aug. 21st, 1879, at Oriental, Pa., the licentiate S. P. Brown, to Miss Agnes A. Herrold, both of Mc Kee's Falls, Snyder Co., Pa.

On Oct. 15th, 1879, at the home of the bride's parents, by Rev. R. Leighton Gerhart, Dr. Allen H. Hulshizer of Philadelphia, to Miss Ida T. Reigel, of Reigelsville, Warren Co., N. J.

At the residence of Mr. Harry Horner, Johnstown, Pa., Oct. 5, 1879, by Rev. W. H. Bates, Mr. Robert Frank Mumma to Mrs. Catharine Merely, both of Johnstown, Cambria Co., Pa.

Oct. 20th, 1879, near Sipesville, by the same, Mr. William Berkey, to Miss Lydia Jane Miller, both of Somerset Co., Pa.

Obituaries.

SUDDEN DEATH.

A few weeks ago Mrs. L. C. Galbraith, daughter of the Rev. W. F. Colliflower, of New Oxford, Pa., was prostrated with rheumatism, in connection with the opening of an abscess in the lung, which caused her speedy and unexpected death on Wednesday, the 8th inst. By this sad death two small children, a little boy and girl, have been left alone in this unfriendly world, they having lost their father about two years ago by the fell destroyer, death. This sudden and unexpected death has cast a sad gloom over the entire community, and caused many a tear to start from eyes that are not wont to weep, as deceased was very highly esteemed by all who knew her, for her amiable disposition and many Christian virtues. She was a kind and indulgent mother, a dutiful and affectionate daughter, and a fond and devoted sister, and will be greatly missed by her bereaved family, as well as by her large circle of friends and acquaintances. May He, who has promised to be a Father to the fatherless, take these two little bereaved orphans under the shadow of His wings, and shield them from all the dangers and ills incident to this life, in this cold and unchar table world. Her remains were removed to Frederick, Md., on Friday, 10th inst., and interred in Mt. Olivet Cemetery.—*New Oxford Item.*

DIED.—Suddenly, in this city, on the 24th inst., Mrs. Cornelia Leidy, beloved wife of Thomas F. Brock. Obituary next week.

DIED.—On the 14th of October, of consumption, in Millersburg, Berks Co., Pa., *Hon. Frederick Harner*, aged 69 years, 9 months and 1 day.

Mr. Harner was a useful and highly respected citizen in the community in which he resided for many years. From the year 1865 to 1867, he faithfully served as a member of the Pennsylvania Legislature from his district. He was faithful to his God, and hence also true and upright to his country. Enjoying the confidence of the people, he was popular with his own party, and was highly respected by those of an opposite political creed. He was naturally of a retiring disposition, and had but little to say about his neighbors and fellow-men in general. We may say of him, he was a warm friend and defender of sound Christian education and useful improvements in his neighborhood. For a number of years he was connected with "Palatinate College" at Myerstown, serving it in the capacity of Trustee.

Most persons regarded him as a good and substantial member of society. But he was not only a good citizen and a decent and quiet politician, but we firmly believe, that he was, at the same time, also a true believer in the Lord Jesus Christ. He was for many years an active and a consistent member of the Salem's Reformed Church at Millersburg, and was always very punctual in his attendance upon the ordinances of God's house. When he was absent from the sanctuary, or from the communion table, his pastor always knew, that there was something special in his way that prevented him from coming. His fellow-members had every confidence in him, and hence elected him at different times to the office of deacon and elder, and especially, the double office of Secretary and Treasurer, which he held for a number of years. He kept the church record neat and clear, and with the greatest exactness. Thus it will be seen, that he did not suffer politics to absorb all his time and attention, but found time also to attend to his Christian duties as a member of the church. He was also a regular and faithful reader of the "Reformed MESSENGER" for many years. In this way, he kept himself well informed in regard to the general operations of his own church.

In the year 1850, (almost 30 years ago) he took an active part in the organization of the "*Union Sunday School of Millersburg*," and served in the capacity of *Secretary* up to the time of his death. His departure is a great loss to the Salem's congregation, and especially to the Sunday-school. This, the school seems to realize, as may be inferred from the resolutions passed by the officers and teachers, immediately after his death. We will give a few of them:

Resolved, That our Sunday-school has lost an officer whose age, experience and exemplary punctuality, inspired the confidence and respect, which caused his counsel to be sought by officers and teachers.

Resolved, That, our aged friend and co-worker in the Sunday-school cause, has set an example deserving the serious consideration and imitation of all, but more especially does it commend itself to those who may plead age as an excuse.

Resolved, That we attend the funeral of deceased in a body.

Although the day was not favorable, the funeral was largely attended, and many tears were shed by the friends of the deceased. Several days before his death, Father Harner desired to partake once more of the most comforting communion of the body and blood of Jesus Christ. He said to his pastor, with trembling voice, "I have nothing at all to bring to God—I am a poor sinner," etc. But added: "Der am Kreuz ist meine Liebe—meine Lieb ist Jesus Christ."

"Nothing in my hand I bring,
Simply to Thy cross I cling."

May God in His mercy sanctify this affliction to the bereaved widow and only surviving daughter!

C. H. L.

Tulp. Parsonage, Pa., Oct. 21, 1879.

Mrs. B. E. Homrich departed this life, on the morning of 24th of Sept., at Martinsburg, W. Va., aged 39 years and 2 months.

She was born at Baltimore, Md., July 24th, 1840. Here also she was baptized, and at the age of seventeen, was confirmed in the Third Reformed Church. The year following she was joined in holy wedlock with Mr. James M. Homrich, and removed to Martinsburg. Here they together lived all the days that remained to her. It may with truth be said, that her life in our midst was as the odor of a sweet smell. Modestly, yet with holy earnestness, she sought to fulfil the vows that were upon her. A wife for the past twenty years, he alone to whom she was wedded, knows of the *full measure* of her faithfulness, yet, had we too full proof, how that, out of a true heart, she yielded him that love, honor and obedience which she had promised.

The mother of five children, she proved herself a follower of godly matrons. Toward these she bore the tender affection, manifested the watchful care, and exercised the discipline of a warm-hearted, patient, Christian mother. May wife and mother's life and love be ever cherished, and her fond wishes and pious words of admonition be kept, that they walking in the counsel of the godly, may enter with her into joy.

During all these years, save the last, during which, though not by her will or desire, she was deprived of her rights and privileges in the sanctuary, she was a regular attendant, a devout worshiper and ready helper in all the affairs of the Church, with the Reformed congregation. Even during her privation, her heart's desire found expression in offerings on the altar. The lily's purity and the fragrance of the rose, gave sure sign of her spirit's presence with us. And now that she is gone to rest, she still holds fellowship with us in the communion of the saints. We mourn her loss, but rejoice in the triumph of her life and death in Christ.

On the evening of the 25th, her encoffined body was laid away in the cemetery, in the hope of the resurrection of the last day. In this last service, conducted by the pastor, many joined, bearing testimony to the esteem in which she was held, both by the congregation and community, and the deepest sympathy manifesting itself toward the stricken family. May they abiding in the faith and fellowship in which she lived and died, be not only comforted in life, but attain with her at last unto the final consummation of their redemption and bliss!

Youth's Department.

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For a mansion tall and grand,
Or exchange the little grass-plot
For a boundless stretch of land—
Yet there's something brighter, dearer,
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures, rich and rare,
Though we have no silken hangings
For the walls so cold and bare—
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheerful,
If the right course we begin,
We can make its inmates happy,
And their truest blessings win;
It will make the small room brighter
If we let the sunshine in.

We can gather round the fireside
When the evening hours are long—
We can blend our hearts and voices
In a happy, social song;
We can guide some erring brother—
Lead him from the path of wrong.

We may fill our home with music
And with sunshine brimming o'er;
If against all dark intruders
We will firmly close the door--
Yet should evil shadows enter,
We must love each other more.

There are treasures for the lowly
Which the grandest fail to find,
There is a chain of sweet affection
Binding friends of kindred mind—
We may reap the choicest blessings
From the poorest lot assigned.

—*The Myrtle.*

NO FRIENDS.

"Who cares?" asked Martha Hutchings, setting down one dirty dish and taking up another. "Nobody ever did for me. I was bundled off to service before I was ten years old, because mother was dead and aunt wanted me out of the way. Then I was knocked about from pillar to post—out of one place and into another; might have broken my leg any day, and nobody would have minded. That's what I always say—Who cares?"

"God cares," said the grave, weak voice of little Tom, the errand boy—a sickly, frail little fellow, who somehow contrived to make will and skill supply the place of strength, and so succeeded in the object of his ambition and "kept his place."

"God?" said Martha; "how do you mean, Tom?"

"Why, He must care, you know. Don't you care about things when you've made them yourself?"

"Sometimes I do, and sometimes I don't," said Martha. "Depends upon what they are."

"But if you could make something alive, you would get fond of that, wouldn't you?"

"I suppose so. But what rubbish you can talk, Tom, when you once give your mind to it!"

"Was it rubbish—all of it?" said Tom, not resenting the assertion. He was rather accustomed to finding himself out of his own depth, as well as other people's.

"Rubbish? I should think so!" said Martha. "But have you done your master's boots?"

"O no! I forgot. I'll do them now. I suppose master would care about me if I didn't," said Tom, running off with a roguish laugh.

"Care? Yes; just as they would about the clock if it stopped. Just about as much feeling for the one as for the other."

Martha was in a dismal mood; there was no doubt about that. She was tired, and it was very hot, and Martha's kitchen was not exactly the place one would have chosen to cool one's self in. An uncomfortable, sorish feeling over the eyes made her glad to sit down and rest them by a five minutes' nap. But her head, resting against the wall, rubbed off the coloring; so she got up, saying—

"However them footmen stand being powdered I can't think. Bother it! my head feels like a sand-martin."

Martha had no definite notion as to whether a sand-martin was fish, flesh or fowl; but she had picked up the word with a Londoner's relish for rural phrases, and supposed it must mean samething sandy. Perhaps it was as well that just at that moment she was not tantalized by the thought of the cool, breezy life of the bird she had named.

"O, dear! I wish I was dead," she said presently; but a sudden sharp pain through the temples reminded her of the near possibility of death; and, with a shiver, she turned her wishes into, "I wish I was a better girl; I wish I had learnt my Bible, or something; I wish—O, I wish!—there was anybody in all the world to care whether I was dead or alive!" Then she stopped suddenly; her throat seemed to dry up, and with a terrified sense of falling down unknown depths, she sank upon the floor. Poor Martha had a fever.

Many days and nights Martha lay unconscious. When she awoke she was in a white bed, cool and soft, with an unaccountable fragrance of strawberries in the air.

"I suppose it's heaven," she thought, "or else a dream. Anyhow, I'll keep still, less missus' bell should ring."

But some one said, "Won't you wake up, dear?" The voice was a gentle, motherly voice; such a voice as had never addressed Martha since she could remember.

"Yes," she thought again, "that's just the way I should fancy they would talk in heaven; it's very nice. I wonder I was afraid to-day."

She spoke the last sentence aloud; and the motherly voice, this time with a shade of trouble in it, said, "Ah! she's a little light-headed still, poor dear! But she'll soon come round. See," she continued to Martha, "only just look what your friends have brought you!"

"'Tisn't me," said Martha, "I haven't got any friends."

"Well, that's pretty," said another voice—so cheery and so thin, it reminded her of Tom's grown older. "Not any friends!" the voice went on, "when they have been and sent you this?"

"This," being put close to her, was so exceedingly fragrant that Martha opened her eyes, and found out where the strawberry odor had come from. It was a round, deep basket of "British Queens," which a slight, pale woman, in a widow's cap, was holding towards her.

"Don't you know what to do with them, dearie?" said the motherly body, whose clean precision of dress somehow told Martha that she was a hospital nurse.

"O yes," said Martha, with a sigh of delight as the first one melted in her mouth; "but I never saw such monsters."

"Yes," said the widow, looking pleased; "they wanted them to be first-rate, and there's been plenty of time to get them. To-day is the first day the doctor said you might have them."

"But such beauties!" said Martha again. "They must be rich people that sent them."

"Rich enough," said the widow, with a curious smile. And Martha feasted in silence, only now and then begging her two companions to take one "to make them seem real."

When she had finished the widow said: "You don't know me, do you?" I'm Tom's mother. You remember little Tom?"

"O yes," said Martha, with a glance of compunction at the empty basket; "I wish I had saved him a strawberry."

"He's had his share, I fancy," said the widow, smiling.

"How?" said Martha.

"In giving them to you. He bought them—his brother and he—on purpose for you. They've been saving up ever since you've been ill."

"But—how—ever—did—they—get the money?" said Martha.

"O, went messages and held horses, and things, in their meal times," said the widow.

"How good of them! O, how good of them!" said Martha, crying a little between weakness and pleasure.

"Yes, they are good children, especially Tom. It was his thought."

A little dew of mother's pride and joy moistened the widow's eyes. The good nurse objected to tears on principle; but as she said afterwards, "she had not the heart to interfere," when Martha, half raising herself, drew the widow towards her, and said, "Will you be my friend, indeed? I've never had one in all my life. Nobody cared for me since mother died."

"Somebody cares now, then," said the widow, with her voice still as clear and cheery as a little bird's; "you shall be to me instead of my daughter that died, if you like. She would have been just about your age. It used to remind me of her when Tom was telling me about you."

"God bless you!" said Martha, whose tears of joy would not let her say more.

But when the widow had gone, and the kind, skillful nurse was arranging her for sleep, Martha said, "God forgive me for despairing. I'll never say again, 'Who cares?'"—*The Sheltering Arms.*

THE STRAIGHT PATH.

"The Bible is so strict and old-fashioned," said a young man to a gray-haired merchant who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk and took out a couple of rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, *don't use a crooked ruler!*"

LENGTH OF THE DAYS.

At London, England, and Bremen, Prussia, the longest day has sixteen and a half hours. At Stockholm, Sweden, the longest day has eighteen and a half hours. At Hamburg, Germany, and Dantzic, Prussia, the longest day has nineteen hours and the shortest five hours. At Borneo, Finland, the longest day has twenty-one and a half, and the shortest two and a half. At Wardhuy in Norway, the day lasts from the 21st of May to the 23d of July, without interruption; and at Spitzbergen the longest day is three months and a half. At New York, the longest day, June 18, has fourteen hours and fifty-six minutes; at Montreal fifteen and a half hours. But the longest day of all, though one never seen by a civilized person, is that at the poles where it lasts six months, and is succeeded by a night equally as long.

ABOUT SPOOLS.

White birch is largely used in this manufacture, and as extensive forests of this wood grow throughout the State of Maine, Canada and the Provinces, many spool factories are located in those sections in order that supplies of material may be easily procured. The wood after being delivered to the factories, is first sawed into pieces about four feet long and from an inch to an inch and a half square, according to the size of the spool it is required to make. These pieces are put into a dry-house and thoroughly dried, from whence they are taken into the factory and given to the "roughers," who in an incredibly short space of time bore a hole in the center a couple of inches deep, turn about the same space round, and then cut off the length required for a spool. The machines used for this purpose are revolving planers, in the center of which is a revolving gimlet or bit, and immediately to the right a small circular saw with a gauge set to the proper size of the spools. The "roughers" receive a cent and a half per gross for their work, and experienced men can turn out from 100 to 130 gross per day. The round blocks pass from them to the "finishers," who place them in machines which gives them the shape of spools and makes them quite smooth. A man stands with his left hand on a small lever, and with the right places the blocks, one at a time, in the lathe, then draws the lever toward him for an instant and the work is done; the lever is pushed back and the spools drop down into a box below, while the right hand is ready with another block. These blocks are handled at the rate of twenty-five to thirty per minute. The "finishers" also receive a cent and a half per gross, and they can each turn out from 100 to 130 gross per day. The spools are then thrown loosely into a large cylinder, which revolves slowly so that the spools are polished by the constant rubbing upon each other for some time. On being taken out of the cylinder they are placed in a hopper with an opening at the bottom through which they pass down a slide for inspection. Here the inspector sits and watches closely to see that no imperfect spools are allowed to pass, and a very small knot or scratch is sufficient to condemn them. The spools then pass into the hands of the packers, who handle them very lively. They are packed in large boxes made the proper size, so that the layers of spools exactly fill the box, and no additional packing, and a smart boy who is accustomed to the work can pack about 200 gross per day.

AUTUMN VOICES.

Fading flowers whisper:
"Little ones farewell!
Will you miss our faces
From the hill and dell?
Will you dream about us
In the wintry night,
When the silent snowflakes
Hide the earth from sight?"

Flying birdies warble:
"We are going, now;
Will you long to see us
On the blooming bough?
Though our airy journey
Far away must be,
Sweeter, brighter faces
We shall never see!"

Silver brooklets murmur:
"Little ones, good-by!
Winds are growing chilly,
Bitter days are nigh.
We shall miss your bright eyes
Peeping o'er the brim,
When in icy fetters
We lie hushed and dim."

"Flowers, birds, and brooklets,"
Little ones reply,
"Earth is sad and lonely
When you bid good-by.
We shall not forget you,
Never, never fear;
We'll be watching for you
Early in the year!"

—*George Cooper, in The Nursery.*

ORIGIN OF PIN-MONEY.

The word pin-money is not used much nowadays, and when it is, is apt to be used loosely. It is often employed to mean an allowance by a father or husband for a daughter or wife's extra expenses. But its proper significance is a woman's allowance for all her personal outlay, whatever it may be. The origin of the term is somewhat singular. Long after the invention of pins, in the fourteenth century, the maker was permitted to sell them openly on the 1st and 2d of January only, when the court and city ladies crowded to the shops to buy them, having been provided by their fathers and husbands with money for the purpose. After pins had become plenty and cheap, women spent their money for other things, but pin-money remained in vogue. The opinion, often expressed, that pins were invented in France during the reign of Francis I, and brought into England by Catharine Howard, fifth wife of Henry VIII, is entirely erroneous. In 1347, two hundred years before the death of Francis, 12,000 pins were delivered from the English royal wardrobe for the use of the Princess Joan, and fifty-three years later the Duchess D'Orleans purchased of Jehan Le Breconnier, a pin-maker of Paris, several thousands of long and short pins, besides five hundred dozens of the English fashion, showing that pins were not only manufactured, but had gained a wide reputation abroad during the reign of Henry IV. It is estimated that hundreds of millions of pins are manufactured every year in the United States. What becomes of all the pins is a question that remains unanswered and unanswerable.

AGES OF ANIMALS.

The average age of cats is fifteen years; of squirrels and hares, seven or eight years; rabbits, seven; a bear rarely exceeds twenty years, a dog or wolf twenty, a fox sixteen; lions are long lived, the one known by the name of Pompey living to the age of seventy. Elephants have been known to live to the age of 400 years. When Alexander the Great had conquered Porus, King of India, he took a great elephant which had fought violently for the King, and named him Ajax, dedicated him to the sun and let him go with this inscription: "Alexander, the son of Jupiter, dedicated Ajax to the Sun." The elephant was found with this inscription 350 years after. Pigs have been known to live to the age of twenty, and the rhinoceros to twenty-nine; a horse has been known to live to the age of sixty-two, but averages twenty-five or thirty; camels sometimes live to the age of 100; stags are very long lived; sheep seldom exceed the age of ten; cows live about fifteen years. Cuvier considers it probable that whales sometimes live 1000 years. The dolphin and porpoise attain the age of thirty; an eagle died at Vienna at the age of 104; ravens have frequently reached the age of 100; swans have been known to live to the age of 300. Mr. Materton has the skeleton of a swan that attained the age of 200 years. Pelicans are long lived. A tortoise has been known to live to the age of 107 years.

NEVER.

Never lend an article you have borrowed unless you have permission to do so.

Never forget that if you are faithful in a few things, you may be ruler over many.

Pleasantries.

The mosquito almost always succeeds in getting a speech from the person it honors with a serenade.

More dried apples are consumed in St. Louis than in any other city of its size. Probably for the purpose of swelling the population before a new directory is published.

A brick fell from a scaffold on the head of a passing negro. "Fling dem ere peanut shells anoder way up dere, won't yer?" was the darkey's advice as he scratched his wool.

Bridget (to caller): "Will ye kape still a minit while I look at ye?—No, Missis haint to home. She told me if a woman came with a wart on the end of a red nose to say she wasn't at home, and there's no mistaking that wart."—*Andrew's Bazar.*

A Georgia colored debating society was lately discussing: "Which is best for the laboring-man, to work for wages or part of the crop?" An old "uncle" spoke the sense of the meeting when he said: "Bofe was the best, ef they could be brung togedder somehow."

"Edward, what do I hear? that you have disobeyed your grandmother, who told you just now not to jump down these steps?" "Grandma did not tell us not to, papa; she only came to the door and said, 'I wouldn't jump down those steps, boys;' and I shouldn't think she would—an old lady like her."

"Ikey, vot you vas gesht oodying say?" "Now, old man, uf you only don't say geshtoodying; aber stoodying!" "Vife, you hear mit dot? Dot poy tells somedings to his old fader. Uf I don't vas sent you bei dot school, und haf you dot Enklish getaught, how you know vot vos der way right to gespeak, eh? Alleweil?"

A lady sent a note to the newspaper to get a receipt to cure the whooping cough in a pair of twins. By mistake a receipt for pickling onions was unconsciously inserted and her name attached and she received this answer through the "Answers to Correspondents:" "Mrs. L. H. B. If not too young, skin them pretty closely, immerse in scalding water, sprinkle plentifully with salt, and immerse them for a week in strong brine."

Sunday-School Department.

SCRIPTURE LESSONS.

NOVEMBER 9, LESSON 45. 1879.

Third Sunday before Advent.—Genesis XXV. 29-34.

ESAU SELLS HIS BIRTH-RIGHT.

29. And Jacob sod pottage: and Esau came from the field, and he was faint:
30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.
31. And Jacob said, Sell me this day thy birth-right.
32. And Esau said, Behold, I am at the point to die: and what profit shall this birth-right do to me?
33. And Jacob said, Swear to me this day; and he sware unto him: and he sold his birth-right unto Jacob.
34. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birth-right.

NOTES.—Between our last lesson and that of to-day lie some interesting narratives. After Isaac's deliverance on Mt. Moriah, his mother, Sarah, died, aged 127 years. She is the only woman whose age, death and burial are fully recorded in the Bible. The xxiii. chapter records the first family burying place, and the first purchase of land of which we have any knowledge—nearly 4,000 years ago. Isaac's marriage is recorded in the xxiv. chapter, and Abraham's death, at 175 years. The peculiar promises and blessings which distinguished the father now descended upon his son. Isaac and Rebekah dwelt at Lahai-roi, in Beer-sheba. Here their twin sons were born—Esau and Jacob—who became the heads of two nations. Esau is the father of the Edomites, or *Gentiles;* Jacob is the progenitor of the *Israelites*. This is the second pair of twins we meet with—Cain and Abel being taken as such. In olden times, the *first-born* son enjoyed the *birth-right*. This privilege and honor embraced certain favors, called "the rights of primogeniture." 1. The first-born was peculiarly consecrated to God, (Ex. xxii. 29). 2. He was next in honor to the parents (Gen. xlix. 3). 3. He had a double portion of his father's goods (Deut. xxi. 17). 4. He succeeded the father in the government of the family, as king (2 Chron. xxi. 3). 5. He was the priest of the household, and conducted the religious service. In the place of the first born in every family, the tribe of Levi was subsequently chosen, from which the religious administrators were taken (Num. viii. 14-17). Hence the birth-right was a matter of very great importance in the household. It descended invariably to the eldest son, first of all. It was *transferable*, however, to a younger brother. Such a transfer occurred, either when the eldest was blind or indifferent to its worth and voluntarily surrendered it; or, when the rightful heir forfeited his claims to it by unbelief and sin. Cain displaced himself by murdering Abel, thus making room for Seth, who inherited the promises then. Esau surrendered his position to Jacob, by his unbelief. Let us see how.

VERSE 29. *And Jacob sod pottage.* The name *Jacob* means a *conqueror*. It was prophetical of his rising above his brother by virtue of his greater faith and moral worth. Virtue always supplants vice. *Sod* signifies to *stew* or *boil*. The term *pottage* indicates a mess of vegetables with meats, in a *pot*. It may have been a preparation of beans, lentiles, or pulse—any species of plant that bears seed in pods. The German word *gemuse* expresses it.

And Esau came from the field. The name *Esau* means *ruddy* or *robust*, and describes his strong constitution. He followed the life of a "cunning hunter" (ver. 27), and "became a roving worldling;" whilst his weaker brother was "a plain man" (or piously inclined), "dwelling in tents," of a quiet, reserved and contemplative disposition. Their difference of spirit affords us the key by which the riddle of their lives may be best unlocked. The brothers, so opposite in physique, mind and calling, are now together. Jacob, at home, is surrounded with plenty. Esau returns from a fruitless chase, empty-handed and *faint*. Of a sensual nature and wholly swayed by the passion of appetite, he undervalues all else, and is ready to sacrifice everything in order to gratify it. His true inwardness exhibits itself in this domestic scene—the entire man expressing himself in the transaction. And unless we permit the *act* to interpret his *spirit*, we will miss the meaning of the narrative.

VERSE 30. *Feed me, I pray thee.* Fatigued and exhausted as he was, and perplexed and dissatisfied at his fate, he thinks only of his present physical wants. Having set himself in the pursuit and love of the world with its vanity, and having submitted to the charm of the "lust of the flesh," it is not surprising that the "lust of the eyes" now made him fall in love *with that same red* (pottage)—a dish of chocolate color and savory odor. Like will choose its like. See 1 John ii. 15, 16. Esau was a fair sample of the men whom St. Paul describes (1 Cor. vi. 13; Phil. iii. 19). Esau became the head of the *Edomites* subsequently.

VERSE 31. *Sell me this day thy birth right.* This was a bold proposition of Jacob's. But may we not suppose that the suggestion first came from Esau himself? The apostle speaks of him as a "*profane person*," (Heb. xii. 16); and further on we are told that he *despised his birth-right* (ver. 34). Only, then, after the elder had virtually cast it away, does the proposal of his younger brother seem in place. Instead of marking Jacob as a selfish, grasping character, who took advantage of Esau's distress, it is better to assume that Esau led the way by uttering words of contempt and profanity over his empty honor.

VERSE 32. *Behold I am at the point to die! What profit*, etc. His speech implies that he never expected to see any one of the glorious promises made to his grandfather, repeated to his father, and entailed upon himself, realized. The possession of Canaan—the advent of the Messiah through his line of offspring, as the first-born—*these* were all myths to him. As Cain did not believe in the necessity of a sin-offering, so Esau was full of unbelief in reference to the fulfilment of what had been solemnly foretold. His readiness to accept the proposition of Jacob, and for so trifling a reward, is a positive proof of his blindness to the worth of a birth right.

VERSE 33. *Swear to me this day.* No one knew the fickleness of Esau better than his brother. Hence he binds the transfer by all the solemnity of an oath. Accustomed to note his waywardness, he expected him to repent presently (Heb. xii. 16, 17)—only to slight his honor again, however, by the next provocation.

VERSE 34. *Then Jacob gave Esau bread and pottage of lentiles.* Any son fully sensible of the high honor which the right of primogeniture afforded him, would not have sold it for any price—much less for a trifle. The price he sold it by was the measure by which he valued it. *He did eat and drink.* Gluttony is exhibited in the full; but an utter absence of any hunger or thirst after righteousness. *He rose up and went his way*, without any regrets, because he DESPISED *his birth-right.*

PRACTICAL THOUGHTS.—The fact that Jacob and Esau were *twin-born* allows us to assume that God showed Himself no respecter of persons, so far as the salvation of either was concerned. Whatever advantage was enjoyed by Jacob, or disadvantage by Esau, neither extended any farther than this world, and their several histories in time, as *representative* men.

2. Whatever mystery clings to the fact that "the younger supplanted the elder" (ver. 23), their subsequent histories prove that Jacob came into his proper position, for which he was morally fitted.

3. As the line of rightful characters must of necessity be preserved, in whom by Esau's own personal unfitness, the promises were to find their fulfilment, God took care that the moral unfitness of the *legal* heir should not defeat the plan of redemption, by substituting a proper character in Esau's room, and this, too, without doing any violence to either Esau's or Jacob's free-will

4. The exaltation of Jacob over Esau implied only a *spiritual* enrichment of the Jacobites (or Israelites), for the consummation of the plan of redemption. As the Messiah could not be born of both, or of more than one people, God elected and fitted Jacob's descendants for this end, after Esau had proved himself unqualified for the task.

5. God's purposes are never defeated by the failure of those who are to serve as His agents; if an Esau fail, a Jacob rises up.

6. God displays His glory especially in calling Jacob, the "plain man," to the helm, when a "robust" Esau fails. "But God hath chosen the foolish things of the world to confound the wise," etc. (1 Cor. i. 27-29).

7. The folly of men who prove untrue to themselves and their calling, is exhibited in the conduct of Esau, who sold his birth-right for a mess of pottage.

8. By faith in Christ all men enjoy a heavenly birth-right, which they too often, like Esau, sell for a temporary enjoyment, or a mess of pottage pottage.

SPIRIT AND LIFE OF THE OLD TESTAMENT.

"It is very common to represent the O'd Testament as containing the harsher dispensation, and as presenting the sterner attributes both of God and man. This is often done without much thought or discrimination of the respects in which it may be false or true. The Old Testament is, indeed, a less full revelation of mercy as a doctrine or a scheme of salvation, but the mercy itself is *there* in overflowing measure, and expressed in the most pathetic language. It is peculiarly the emotional part of Holy Scripture, presenting everything in the strongest manner, and in strongest contrast, whether it be wrath or tenderness, indignation against apostasy or love for the oft-times apostate and rebellious people. It may even be maintained that the New Testament, though more didactic, is less tender in its language, less abounding in pictures of melting compassion on the part of God, and of devoted affection of one human heart to another. What more moving in this respect than the language of the prophets (compare Isa. xlix: 15; liv: 8-10: lvii: 15, 16; Ps. ciii: 13-15; Gen. viii: 21, and many other passages) so full of God's pathetic yearning, we might style it, toward humanity.

On the other hand, what more exquisite pictures can there be found of human tenderness, than those of David and Jonathan, Ruth and Naomi, the pathetic meeting of Joseph and his brethren, David's forgiving tenderness toward Saul, and even Esau's reception of Jacob, after all the wrong he had apparently, or in reality, received from him!

This false view of the Old Testament, which ignorance of the Bible is causing more and more to prevail, is a great wrong to the whole cause and doctrine of revelation. Even the most tender dialect of the New Testament is drawn from the Old. Its Hebraisms are its most pathetic parts.—*Tayler Lewis in Lange's Genesis, p.* 620.

HOME LIFE.

It was a precious characteristic of the olden times that the father was almost always to be found at home. He abode in the circle of his family, and was a priest of God in the same. During the day he pursued his calling, and at evening was found among his own. There he exercised his priesthood. He brought up his children in the fear of the Lord.

But where now are the fathers in the evening? We certainly can find always one family in four in which the father spends his evening away from home. He must spend some hours away from home; the quiet circle is not lively and diversified enough; he must be in society. More we will not say. But we will not conceal the fact that the father thereby deprives his family of their best friend, and the home of its orderly discipline. For if the father thus go out, then will also the half or full-grown sons and daughters, and the mother also. At last every one will go his own way.—*Ahlfeld.*

Those who give not till they die, show that they would not then, if they could keep it any longer.

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Arr. Carlisle,.....	9:00	2:35	6:15	10:20
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

HOME.

The Churches of St. Louis are training singers in view of Mr. Moody's revival work, which is to commence in that city in a few weeks.

The late frosts have put an end to the Yellow fever at Memphis, for a time at least, and rendered it safe for the thirty thousand refugees to return home.

The Lutherans have in the United States about 3,150 ministers, 5,600 congregations, and 725,000 communicants. They are increasing largely from the large German and Scandinavian immigration.

The women and children carried off by the Utes have been surrendered to General Charles Adams, United States Peace Commissioner. The Indians seem to be anxious for peace, and ask for an investigation of the trouble.

The General Conference of the Evangelical Association (German Methodists), in session at Chicago, has passed resolutions accepting the invitation to participate in the Ecumenical Methodist Conference. The resolutions assert that the body is not Methodist, but is closely allied to Methodism.

Fears are entertained that the Otis legacy of nearly $1,000,000 to the American Board (Congregational) will have as one effect a decline in the contribution of the churches. There is after all a good deal of human nature even in churches. "If it be once seen," says the *Congregationalist*, in a rather shrewd allusion to the subject, "that these great gifts cause the churches to give less, and so do not allow any great enlargement of the work, there is danger that other testators will devote their money to less important objects."

FOREIGN.

The French Government will not [illegible] Methodist ministers to preach [illegible]

London, Oct. 27.—[illegible] correspondent [illegible] there of great [illegible] in con[illegible] citing [illegible]

At a [illegible] at Aix-la-C[illegible] the hall the b[illegible] of the Emperor, [illegible]al committee by 23 [illegible]holic deputies—Herren [illegible]choriemer—threatening to le[illegible]n was reversed,

The Unitarian [illegible]gary, who number about 60,000 souls, [illegible] just commemorated the martyr death of their founder, Francis David, which occurred 300 years ago. Delegates were in attendance from England. Bishop Forencz, the ecclesiastical head of the Church, delivered an address on Francis David.

The Jesuits have determined to elevate their college at Beyrout, Syria, to the dignity of a university, and to include within it a gymnasium, a technical school, a clerical seminary and a Jesuit convent. Besides this institution the Jesuits possess four other active mission ary stations in Syria. The college at Beyrout was built in 1877.

The decree of the King of Portugal providing for the civil registration of Protestants, and granting to such as shall register all civil rights and freedom from all disabilities, has been in force since January last. Since then Protestant Missionaries have suffered occasionally from attacks, but the police have never failed it is said, to give them help when called upon.

The admirers of the Rev. David Macrae, who was recently ejected from the United Presbyterian church of Scotland for heresy, have decided to organize an independent organization, with Mr. Macrae for pastor. Mr. Macrae's presence and address at the meeting give good ground for the belief that he will accept the call. About 600 persons were present, many of whom are members of the late Dr. Gilfillan's church in Dundee.

The despatches recently received in Rome from Mgr. Jacobini respecting his interviews with Prince Bismarck, and the promises made by the latter, are considered at the Vatican highly satisfactory. Mgr. Jacobini, the new Nuncio for Paris, had interviews with the Pope and afterward with Cardinal Nina before leaving, and received the fullest instructions to conduct matters peacefully and preserve good relations with France. He is also the bearer of a letter from the Pope to the President of the French Republic.

London, Oct. 27.—A despatch to the *Standard* from Kush says: "General Gough's brigade has arrived here to succor the fort holding the intrenched camp at Shutargarden, the commander of which reports that he is surrounded by thousands of Mongols. He signals that he can hold his own, but from the heavy firing it is clear he is hotly engaged.

A Cabul despatch to the same paper states that the Kotwal of Cabul and four others have been hanged for complicity in the massacre of the British Embassy.

There has been fighting between Ali Kheyl and Shutargarden, in which the enemy was defeated with heavy loss, and communications have since been reopened.

London, Oct. 27.—The *Daily News* Cabul despatch says the tribes which were investing Shutargardan have dispersed.

LETTER LIST.

Bowman, Rev J C, Boyle, F R, Brown, J G, Binkley, H K, (2), Bartholomew, Rev A R, Blackburn, T K, Brendle, Rev D F, Bachman, E E.
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North, J M.
Peters, Rev M, (2).
Ramsam, W S.
Schoch, L, Sassaman, A, Sites, Rev I A, Schuebley, D M, Saurwine, H, Stein, Rev J P, Schmitt, N B, Snyder, Rev N Z, Snyder, G V, Sweinhart, J, Shulenberger, Rev W C B, Schwars, Rev L B, Saudoe, Rev H H, Snyder J F, Shoemaker, Rev J G, Schwartz, C H.
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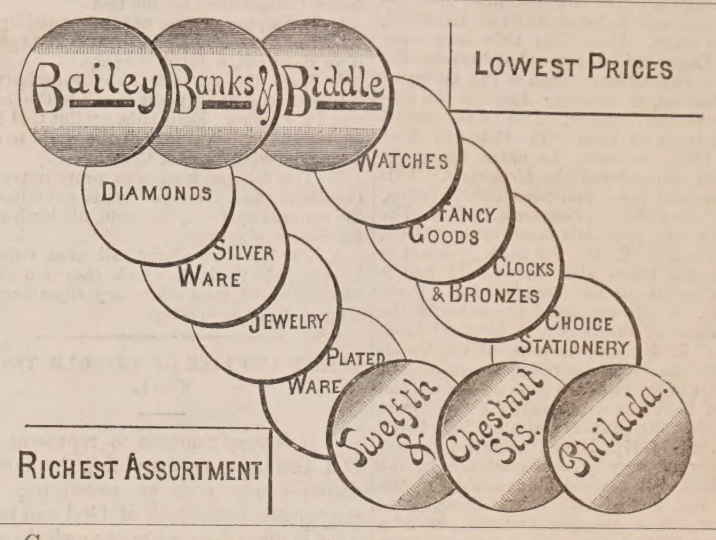

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